

HUMAN DEVELOPMENT

**The Jesuit Educational
Center for Human Development**

JAN 6 1984



Growing Psychosexually



Parish Ministry to the Elderly



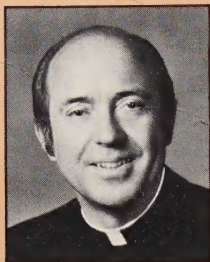
Formation of College-Age Religious



Fostering Maturity Through Prayer



Educating for Leadership



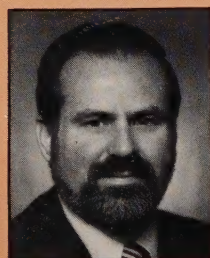
EDITOR-IN-CHIEF James J. Gill, S.J., M.D., is a priest, physician, and psychiatrist. While working at the Harvard University Health Services during the past 15 years, Father Gill has served as psychiatric consultant to superiors of many religious congregations, formation personnel, and spiritual renewal centers throughout the world. During recent years, he has taught at the University of San Francisco, the Pontifical Gregorian University (Rome, Italy),

Loyola University (Illinois), the U.S. Air Force Chaplains School (Alabama), and the Graduate Theological Union (California). A member of the California Province of the Society of Jesus, Father Gill grew up in San Francisco and was ordained to the priesthood there in 1957. He has published more than 60 papers on topics related to religion, human development, community life, and psychiatry.

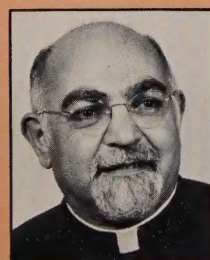


SENIOR EDITOR Linda Amadeo, R.N., M.S., is a nurse whose clinical specialty is psychiatry. A graduate of Boston College, Miss Amadeo has counseled and taught religious men and women in the United States, Canada, Europe, Africa, India, and Asia. She has served on the faculty of the Stritch School of Medicine at Loyola University in Chicago, the summer theological faculty at the University of San Francisco, and at the Pontifical Gregorian University

in Rome, Italy. She has directed numerous workshops and programs for religious superiors, formation personnel, and spiritual directors.

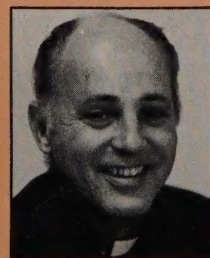


SENIOR EDITOR Loughlan Sofield, S.T., M.A., is a religious brother whose principal work during the past twelve years has been among ministers. A member of the Missionary Servants of the Most Holy Trinity, he is currently codirector of the Ministries Center for the Laity, Brooklyn, New York. Brother Sofield has conducted workshops throughout the United States as well as in Europe, Australia, Africa, Asia, and the Caribbean.



ASSOCIATE EDITOR Angelo D'Agostino, S.J., M.D., is a priest, physician, psychiatrist, and psychoanalyst. Father D'Agostino is a member of the staff of the George Washington University Medical School, a faculty member of the Washington Theological Coalition, Washington, D.C., and has served as Director of the Center for Religion and Psychiatry of the Washington Psychiatric Institute Foundation. Last year he directed Catholic Relief Services in Thailand. He

is currently responsible for Jesuit-sponsored refugee services in Africa, with headquarters in Nairobi, Kenya.



ASSOCIATE EDITOR John Carroll Futrell, S.J., S.T.D., is a priest, author, spiritual director, lecturer, and a former director of the Ministry Training Services, Denver. He is visiting professor at the Pontifical Gregorian University, Rome. Father Futrell has directed religious renewal programs in the United States, Europe, the Far East, Australia, Africa, India, Sri Lanka, and Latin America. He was formerly codirector of the Institute of Religious Formation at St.

Louis University and has taught theology at Regis College, St. Thomas Seminary, and Iliff School of Theology in Denver during the past four years. He is a member of the Missouri Province of the Society of Jesus.

The quarterly journal *Human Development* (ISSN 0197-3096) is published by The Jesuit Educational Center for Human Development, 53 Park Pl., New York, N.Y. 10007. This is a nonprofit organization concerned with interpreting the wealth of information in psychology, medicine and psychiatry impacting on the work of persons engaged in spiritual guidance and counseling. Subscription rate \$18.00 U.S. All other countries: \$25.00. Single copies \$7.00 in the U.S. & Canada. All other countries \$8.00. Second class postage paid in New York City and additional mailing offices. Postmaster: Send 3579 to Human Development % Le Jacq Publishing, Inc., 53 Park Place, New York, N.Y. 10007. Copyright 1983 by Human Development. All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without permission in writing from the publishers.

HUMAN DEVELOPMENT

VOLUME FOUR • NUMBER THREE • FALL 1983

CONTENTS

	PAGE
EDITORIAL BOARD _____	2
INFORMATION FOR AUTHORS _____	2
EDITORIAL _____	3
Vocations Intended for Everyone	
AUTHORS IN THIS ISSUE _____	4
LETTERS TO THE EDITOR _____	5
EDUCATING FOR LEADERSHIP _____	7
James J. Gill, S.J., M.D.	
THE IMPACT OF PSYCHOSEXUAL GROWTH ON MARRIAGE AND RELIGIOUS LIFE _____	16
Michael E. Cavanagh, Ph.D.	
PARISH MINISTRY TO THE ELDERLY _____	25
Leo E. Missinne, W.F., Ph.D.	
LOVE IN THE RUINS _____	29
Richard Tobin, C.S.S.R.	
FORMATION OF COLLEGE-AGE RELIGIOUS _____	31
Patrick Sean Moffett, C.F.C., Ph.D.	
FOSTERING MATURITY THROUGH PRAYER: _____	35
A Psychospiritual Pedagogy	
John Carroll Futrell, S.J., S.T.D.	
CONSOLATION, DESOLATION, AND SPIRITUAL GROWTH _____	40
George McCauley, S.J., D.Sc.Rel.	
BOOK REVIEWS _____	45

correspondence
er than
scriptions and
k orders
uld be sent
ctly to:

HUMAN DEVELOPMENT
Box 789
Cambridge, MA 02238
(617) 547-1250

scriptions and
k orders to:

HUMAN DEVELOPMENT
Park Place
New York, NY 10007
(212) 766-4300

Human Development

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

SENIOR EDITOR

LINDA D. AMADEO, R.N., M.S.

SENIOR EDITOR

LOUGHLAN SOFIELD, S.T., M.A.

ASSOCIATE EDITOR

ANGELO D'AGOSTINO, S.J., M.D.

ASSOCIATE EDITOR

JOHN CARROLL FUTRELL, S.J., S.T.D.

BOOK REVIEW EDITOR

JOHN ALLAN LOFTUS, S.J., Ph.D.

ASSISTANT EDITOR

DANIEL M. MUSHOLT

Le Jacq Publishing Inc.

MANAGING EDITOR

SUSAN B. WALKER

ASSOCIATE EDITOR

RICHARD P. LINDSEY

ASSISTANT EDITOR

KATHLEEN LE JACQ, R.N.

PRODUCTION MANAGER

M. IMELDA HANNAWAY

BUSINESS MANAGER

LISA GIRASOLE

SUBSCRIPTIONS

BETTY CULLEN

EDITORIAL ASSISTANT

ANNE ZAGRAY

DESIGN CONSULTANTS

RAYMOND C. BODINE

JESSICA MITCHELL

CORPORATE ART DIRECTOR

ROCCO LOTITO

VICE PRESIDENT

ANTHONY P. BATTIATO

PRESIDENT AND PUBLISHER

LOUIS F. LE JACQ

INFORMATION FOR AUTHORS

The editors are pleased to consider for publication articles relating to the ongoing work of those involved in helping other people through religious leadership and formation, spiritual direction, and counseling.

Manuscripts should be submitted in duplicate to the Senior Editor, Linda Amadeo, P.O. Box 789, Cambridge, MA 02238. Copy should be typewritten double spaced on 8½ × 11 inch white paper with generous margins on each page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 5,000 words with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, J. A. Loftus, S.J., 200 Lake Street, Brighton, MA 02135.

All submissions should be accompanied by a stamped, self-addressed return envelope.

Editorial Office: (617) 547-1250

Editorial Board

REVEREND GEORGE ASCHENBRENNER, S.J.
REVEREND WILLIAM BARRY, S.J.
MRS. BARBARA BENINGTON, R.N.
REVEREND JOHN BLEWETT, S.J.
FRANCIS J. BRACELAND, M.D.
REVEREND MICHAEL J. BUCKLEY, S.J.
MRS. PATRICIA CONNELL
REVEREND WILLIAM J. CONNOLLY, S.J.
SISTER MARIAN COWAN, C.S.J.
MOST REVEREND JOHN CUMMINS, D.D.
REVEREND ANTHONY DE MELLO, S.J.
REVEREND PATRICK DOYLE, S.J.
VERY REVEREND DAVID FLEMING, S.J.
MEYER FRIEDMAN, M.D.
REVEREND HOWARD GRAY, S.J.
RABBI EARL GROLLMAN
REVEREND HARVEY GUTHRIE
SISTER ANSELM HAMMERLING, O.S.B.
REVEREND JAMES P. KELEHER
SISTER EILEEN KELLY, S.S.A.
REVEREND MICHAEL KYNE, S.J.
REVEREND EDWARD MALATESTA, S.J.
HIS EMINENCE CARLO CARDINAL MARTINI, S.J.
REVEREND DOMINIC MARUCA, S.J.
REVEREND CECIL MCGARRY, S.J.
J. FENTON MCKENNA, J.D.
REVEREND PAUL MOLINARI, S.J.
SISTER JOANNE MOORE, C.H.M.
JOHN R. MORAN, JR., J.D.
REVEREND JOHN T. MURRAY, S.J., M.D.
MS. JAN NUGENT
REVEREND JOHN O'CALLAGHAN, S.J.
REVEREND TIMOTHY QUINLAN, S.J.
BROTHER CHARLES REUTEMANN, F.S.C.
SISTER MARY ELAINE TARPY, S.N.D.
REVEREND GORDON TAVIS, O.S.B.
REVEREND ALBERT J. ZABALA, S.J.

EDITORIAL

VOCATIONS INTENDED FOR EVERYONE

We are printing the word *Fall* on the front cover of this issue. It's the right term to use for the current season of the year, but only if you happen to live in the northern hemisphere. Folks in Australia, Peru, and Zimbabwe experienced their autumn for 1983 half a year ago; they are getting their first taste of spring about now.

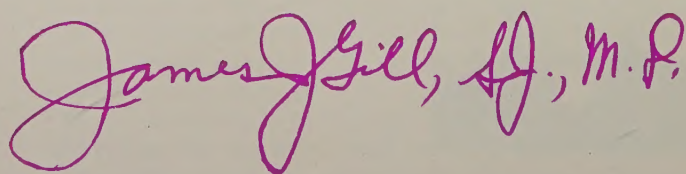
To forget, while watching dry brown leaves glide earthward off trees appearing moribund, that somewhere else some other person stands, at precisely the same moment in time, enraptured by the tender pink beauty and matchless fragrance of blossoms, is to run the risk of suffering a sense of dejection or despair, when an attitude of hopefulness deserves to be maintained despite what one's eyes are beholding.

During the past three years, while our HUMAN DEVELOPMENT team has been traveling to conduct workshops in various parts of the world, we have been surprised on many occasions to find sharp contrasts existing simultaneously between different regions where we worked. We found, for example, torrential rains soaking western and southern sections of the United States during the same season that we saw most of Africa enduring a drought severe and prolonged enough to have produced widespread famine and human deaths already totaled in millions. We stared at war planes streaking across the Middle Eastern sky to inflict horrible destruction on people and their property; a day later we were handfeeding bread crumbs to pigeons that rested on our arms as we stood on a peaceful lakeshore in serene Switzerland. We listened to Catholics complaining about a growing shortage of priests and nuns in North America; then we witnessed, only hours later, evidence of the continuing, heartening influx of an abundance of seminarians and novices in India.

We have learned that by staying in just one small place and adopting too limited a perspective on humanity, the world, the church, and God's doings, people can keep themselves ignorant of the signs of hope, beauty, and progress obvious in other parts of the world. We have repeatedly seen this occur even in the lives of religious persons who have become needlessly discouraged and depressed as a result of the shortsightedness of their world view.

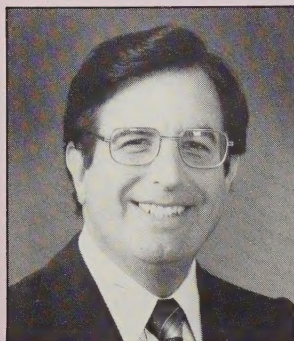
We have also come to realize that, by the hundreds of millions, God's children are in need of adequate nutrition, medical care, education, and religious instruction, in some parts of the world, while countless other millions elsewhere—well nourished, healthy, educated, life-experienced, and believing in God—are, in the depths of their hearts, still unsatisfied by what they are doing with their lives. This second multitude lives myopically unaware of the desperate condition of the have-nots who languish just a little too far out of sight.

Who will be willing to act as *leaders* for these unfulfilled, potential Good Samaritans—the lay persons, priests, and religious who require someone to guide them into contact with the people who most urgently need their time, energy, talents, and other resources? Who will dispel their darkness of vision, to enable them to see the point on our planet where the gifts God has given them can best be put to use? Perhaps it is time for us to expand both our narrow understanding of the spiritual term “vocation” and our constricted view of the world, and then to start to help *everyone* find the place and role for which they were created and for which all their gifts were bestowed.

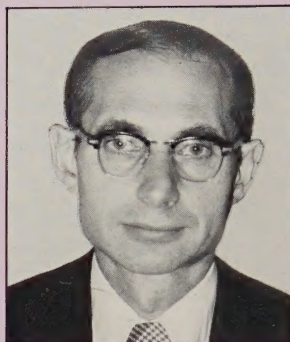


James J. Gill, S.J., M.D.

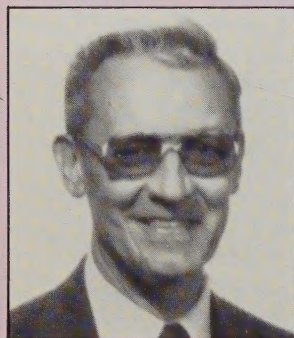
AUTHORS IN THIS ISSUE



Michael E. Cavanagh, Ph.D., a clinical psychologist in private practice in Tiburon, California, is Professor of Psychology at the University of San Francisco.



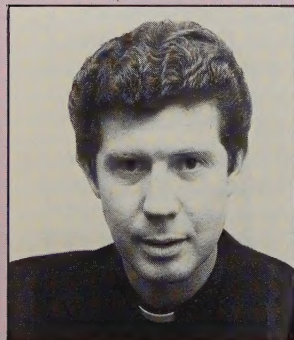
Brother Joseph Schmidt, F.S.C., is Formation Secretary for the Regional Council of Christian Brothers. Formerly, he was Associate Director of the Christian Brothers' national retreat center, Sangre de Cristo, Santa Fe, and Director of the Christian Brothers' Spiritual Center, Maryland.



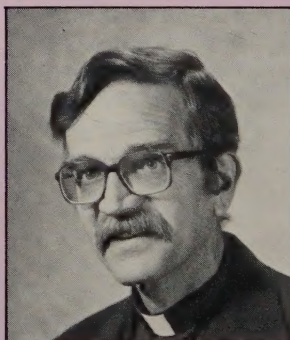
Father Leo E. Missinne, a member of the White Fathers, is Professor of Gerontology and a graduate fellow at the University of Nebraska at Omaha and Lincoln.



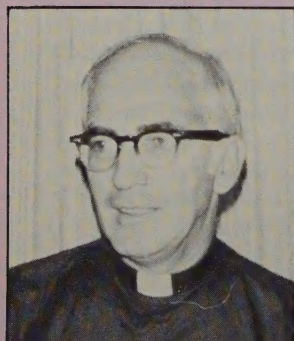
Sister M. Rose Clarisse Gadoury, S.S.A., a graduate of the Institute of Formative Spirituality, Duquesne University, is Director of Formation, Lecturer, and Spiritual Director at Pope John XXIII National Seminary in Weston, Massachusetts.



Brother Patrick Sean Moffett, C.F.C., is Director of Scholastics for the Eastern American Province of the Congregation of Christian Brothers and also Associate Professor of Psychology and Pastoral Counseling, Iona College, New York.



Father Joseph J. Hayden, S.J., is Assistant Professor of Psychology at Wheeling College, Wheeling, West Virginia.



Father George McCauley, S.J., is a Professor of Theology in the Graduate School of Religion and Religious Education at Fordham University in New York City.

LETTERS TO THE EDITOR

Empathy for Refugees

I just received the article (Fall 1982) on empathy. I am reading it here in the refugee camp where there are 31,000 from Barundi. They came into this country in 1972. One can understand better the problems of these refugees when one is empathetic.

Father Salvador Ferrao, S.J.
Uvingz, Tanzania

Useful in Formation

It is with great joy that I renew my subscription. The journal fills a gap in religious continuing formation here in Malta, too. How I wish it had better publicity by the Jesuit community in Malta!

Brother Saviour, F.S.C.
Cottonera, Malta

The articles in HUMAN DEVELOPMENT are of great help to us in our work of religious formation. Please convey my deep gratitude to the priest who, in "Helping the Paranoid Person" (Spring 1982), has generously shared his experience with us all.

Sister Mary Richard Ario
Pallisa Via Mbale, Uganda

Caffeine Link to Breast Disease

Readers of HUMAN DEVELOPMENT might be interested to know of research linking caffeine with the formation of benign breast cysts in women. Dr. John Minton of Ohio State University has discovered that many women are able to eliminate or reduce such cysts in one to six months by giving up the caffeine found in coffee, tea, chocolate, cocoa, cola drinks, and some prescription and nonprescription drugs. *Health Digest* (July 1981) explains that coffee, tea, cocoa, chocolate, and cola beverages contain a compound called methylxanthine. Eliminating this

substance from one's diet may help to achieve complete freedom from the disease, which is known to increase the possibility of breast cancer in women.

Lina Hess, S.N.D.
Columbus, Ohio

Loneliness Signals Need

In his article "Celibacy's Holy Loneliness" (Spring 1983), Fr. Codd presents a very idealistic view of loneliness. He wanted to show that loneliness has a central and important value, and he left it at that. For my part, I think that most of us *tolerate* loneliness. We do not usually seek it out. Christ was lonely very often, especially when his message was not received. But I wish to stress the importance to Christ of Mary Magdalene and his dear Apostle John. Loneliness cannot be endured for a long time, and there are spiritual values that sometimes supersede loneliness.

Fr. Codd admits that loneliness and love are two sides of the same coin. I wish he had spent some time on love. Loneliness and love coexist in marriage, and these two emotions should coexist in the celibate life. Our love should be the love of friendship, with both sexes. The concept of the "support group" is crucial for the celibate who does not participate in the intimacies of family life. There should be one or two close friends who are completely trusted. We can seek their advice and follow it or not, without affecting the friendship. There should be others with whom we are close, but not necessarily intimate. Finally, there should be a broader group of true friends with whom we can share experiences and recreate.

Loneliness, for me, means that we need each other. Yes, we do meet God in those lonely hours that everyone endures occasionally. However, if loneliness lasts for a long time there is grave danger that the person will become stoical. The conclusion becomes: "That's the way life is." If the celibate

does not leave the religious vocation at that point, the remainder of life becomes rigid and inflexible. The personality is cast in a permanent mold.

For many, the point of decision coincides with what is now called the midlife crisis. How many magnificent people survive the manifold crises of the early celibate years, only to fall in love with some dear person at age forty-five. They choose to be human and flexible, rather than statues who are critical of others and permanently lonely.

Early education in a healthy psychology of celibacy that includes friendship and intimacy may forestall a monumental crisis later on. This education should be ongoing, and it should include knowledge of heterosexuality and homosexuality. At present, I think that loneliness is built into the system. This should not be.

I can only speak in a direct way about my own Franciscan fraternity, but I hope that diocesan priests and sisters can find parallels with my experience. The older friars remember when we were not able to visit each other in our rooms. This was part of our training, and the reason was obviously sexuality. Now, the younger friars fortunately ignore this. However, they tend to seek warmth and affection in small groups. They have only solved the problem halfway. The older men achieve the same results by going out to dinner. Isn't it true that these experiences are truly fulfilling while they last, but we are lonely when we get home? There is often a feeling that such a good time won't come again soon.

Commitment and friendship go together. Middle age almost cries out for these two qualities. But what about celibacy? I think that celibacy is like driving a three-wheeled automobile. It is possible, but sharp turns can be dangerous. I don't think that we have to protect chastity more than obedience or poverty. Sexuality enters life at every age. Recently, two Franciscan provincials wrote letters urging compassion and support for friars who have a homosexual orientation. But what about mutual support for heterosexual friars? That is sorely needed, too.

The mature human being needs to feel comfortable relating to both males and females. A typical problem for men whose entire educational experience has excluded women is that they do not know how to relate to women on a mature level. This invisible wall must be recognized and dealt with. Needless to say, a parallel example could be given for women.

Regardless of sexual orientation, we are all *men*. Each of us must develop both our masculine and feminine sensibilities. The individual who succeeds as a celibate because he has achieved a rugged individualism is cheating himself and his potential friends. We all need some degree of friendship, love, and intimacy. It takes risks to make friends. Sometimes it takes suffering to keep friends. Because these matters are so delicate and speak to the very depths of our hearts, I do not recommend self-help techniques. If an individual is hurting because of lack of friends, a professional therapist provides a secure anchor from which to reach out. A competent therapist can teach skills that the shy person never dreamed of.

A group approach is also helpful. Sensitivity sessions may have seemed like a fad a decade ago, but I do not think they are out of date. The important thing is that these issues be brought out into the open. Sometimes a workshop achieves the same effect. When a lonely person learns that the person in the next room is lonely too, a good beginning has been made. From that point on social skills are required. I believe that we must turn to professionals for help in acquiring these skills.

Reverend Patrick Leary, O.F.M.
St. Bonaventure, New York

Correction: In the article "Women Emerging From Midlife Transition" (Spring 1983) by Sheila Murphy, Ph.D., the correct reading on page 15 (second column, second paragraph) is "between the ages of 35 and 45." On page 16 the diagram should show that women undergo the midlife transition between 35 and 45, not 33 and 45.

EDUCATING FOR LEADERSHIP

JAMES J. GILL, S.J., M.D.

The current box office popularity of the film *Gandhi*, the bestseller status of the book *In Search of Excellence: Lessons from America's Best-Run Companies*, Pope John Paul II's dynamic efforts in behalf of the people of Poland, and the American bishops' collective action in regard to nuclear warfare have all served to focus worldwide attention once again on the importance of the role of leadership. But a well-known organizational trainer of executives, Lin Bothwell, has just recently lamented, in his book *The Art of Leadership*, that among the names of great world leaders suggested by the participants in several hundred leadership programs he has conducted, "a striking similarity among 99 percent of the thousands of names given is that they were all *deceased*."

Bothwell believes that three phenomena that dominate countries like the U.S. today—rapid social change, large bureaucratic organizations, and

legalistic norms—may be working against the development and exercise of true leadership. To support his point, he quotes the observation made by Laurence Peter and Raymond Hull in *The Peter Principle*: "Most hierarchies are nowadays so encumbered with rules and traditions and so bound in by public laws, that even high employees do not have to lead anyone anywhere, in the sense of pointing out the direction and setting the pace. They simply follow precedents, obey regulations, and move at the head of the crowd. Such employees lead only in the sense that the carved wooden figurehead leads the ship." Bothwell also notes that the mass media have in the past decade "created suspicion and mistrust of all leaders by focusing on the misdeeds of a few. There is broad cynicism as to leaders' motives and the purity of their acts." He also views many people today as being "simply unwilling to take a stand," since being "for" some-

thing creates instant enemies. They believe it is "better to speak out of both sides of your mouth than to take a position at all."

In agreement with Bothwell, John Gardner, in *No Easy Victories*, has stated that "We are immunizing a high proportion of our most gifted young people against any tendencies to leadership. . . . Very little in [the young person's] experience encourages him to think that he might some day exercise a role of leadership. This unfocused discouragement is of little consequence compared with the expert dissuasion the young person will encounter if he is sufficiently bright to attend a college or university. In some institutions today the best students are carefully schooled to avoid leadership responsibilities."

Supporting Gardner's opinion are recent studies by Ann Howard and Douglas Bray showing that young managers in their mid-twenties working in the Bell Telephone system are not as highly motivated to advance their careers as were their fore-runners just a generation ago. These researchers found that "They are not attracted to power, nor do they defer to it. . . . They don't want to lead; they don't want to follow." All that they desire is "interesting work and satisfying emotional relationships characterized by 'kindness,' 'sympathy,' 'understanding,' and 'generosity.'"

Even among members of the Jesuit Order, com-

"We should encourage everyone to say 'I want to lead the people of God. I want the power to change society' "

plains Father Thomas Clancy, S.J. (former Provincial of the New Orleans Province), in *National Jesuit News* (April 1983), "We have tremendous problems today finding people to take leadership positions." Urging his fellow members of the Order to develop

ESSENTIALS TO BE LEARNED FOR LEADERSHIP

**HABIT OF
MAKING
JUST JUDGEMENTS**

**CAPACITY
TO MOTIVATE**

**READINESS
TO TAKE CHARGE**

**OPENNESS TO
NEW IDEAS
AND OPINIONS**

the requisite qualities of zeal and magnanimity, Clancy insists "We should encourage everyone to say 'I want to lead the people of God. I want the power to change society.'"

In line with Clancy's thinking, I believe that there are at least three strong reasons why all christian educational institutions should be taking seriously their continuing opportunity to develop tomorrow's leaders. First, leadership positions are waiting for capable people to fill them, for example, in government, business, military services, education, and the church. Second, the successful accomplishment of the goals of such organizations depends on the effectiveness of their leaders, whose competence, in turn, depends in great part on their education. Third, the very act of providing leadership for others and assisting in their attainment of life goals related to their genuine well-being and God-given destiny is in itself a deeply christian enterprise. Surely the preparation of young men and women for a life of service to others through leadership deserves to be considered one of the major aims of any church-related seminary, college, or university.

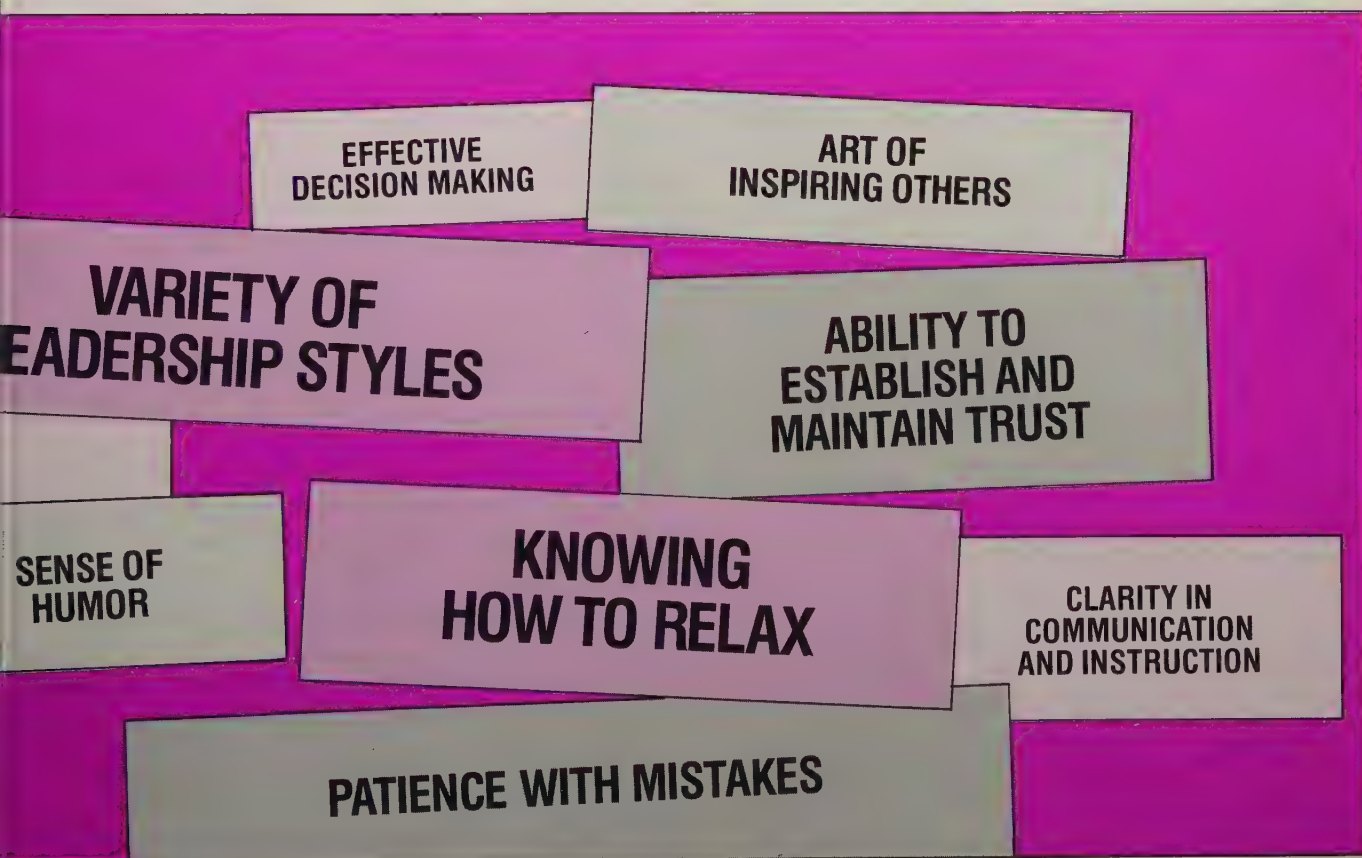
DEFINITIONS DIFFER WIDELY

Leadership as a subject for discussion found a place in the writings of Plato, Caesar, and Plutarch

and in the works of ancient Chinese and Egyptian students of the art. But down through the years, almost as many definitions of leadership have been offered as there have been persons attempting to explain the phenomenon. Warren Bennis, in *Administrative Science Quarterly* (Winter 1959), surveyed the leadership literature and concluded "Al-ways, it seems, the concept of leadership eludes us or turns up in another form to taunt us with its slipperiness and complexity. So we have invented an endless proliferation of terms to deal with it . . . and still the concept is not sufficiently defined."

Gary Yukl, in *Leadership in Organizations*, observes that definitions of leadership have been presented in terms of "individual traits, behavior, influence over other people, interaction patterns, role relationships, occupation of an administrative position, and perception of others regarding legitimacy of influence." Bernard Bass, in *Stogdill's Handbook of Leadership*, similarly notes that "Leadership has been seen as the focus of group process, as a personality attribute, as the art of inducing compliance, as an exercise of influence, as a particular kind of act, as a form of persuasion, as a power relation, as an instrument in goal attainment, as an effect of interaction, as a differentiated role, and as an initiation of structure."

More precisely, Robert Tannenbaum, Irving Weshler, and Fred Massarik, in *Leadership and*



Single acts that consequently result in collective acts are the kind that change the world

Organization, defined leadership as "interpersonal influence, exercised in a situation and directed, through the communication process, toward the attainment of a specified goal or goals."

Norman Copeland, in *Psychology and the Soldier*, described leadership as "the art of dealing with human nature. . . . It is the art of influencing a body of people by persuasion or example to follow a line of action. It must never be confused with drivership . . . which is the act of compelling a body of people by intimidation or force to follow a line of action."

Robert K. Merton, in the *American Journal of Nursing* (1969), identified leadership as "an interpersonal relation in which others comply because they want to, not because they have to."

Thomas Peters and Robert Waterman, Jr., in *In Search of Excellence*, describe leadership in action terms: "Leadership is many things. It is patient, usually boring coalition building. It is the purposeful seeding of cabals that one hopes will result in the appropriate ferment in the bowels of the organization. It is meticulously shifting the attention of the institution through the mundane language of management systems. It is altering agendas so that new priorities get enough attention. It is being visible when things are going awry, and invisible when they are working well. It's building a loyal team at the top that speaks more or less with one voice. It's listening carefully much of the time, frequently speaking with encouragement, and reinforcing words with believable action. It's being tough when necessary, and it's the occasional naked

use of power—or the 'subtle accumulation of nuances, a hundred things done a little better,' as Henry Kissinger once put it."

James MacGregor Burns, in his Pulitzer Prize-winning book *Leadership*, expresses a belief that the leader's principal task is one of instilling purpose. He also maintains that "Leadership over human beings is exercised when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological, and other resources so as to arouse, engage, and satisfy the motives of followers." Burns concludes, "Leadership, unlike naked power wielding, is thus inseparable from followers' needs and goals."

QUALITIES OF LEADERS

Scientific research into leadership has revealed a variety of ways in which leaders are found to differ from their followers. These include

- the ability to initiate and sustain interaction
- personal spontaneity that stimulates spontaneity in others
- capability of attracting the participation of others
- empathy for the feelings of their followers
- the ability to protect the weak and under-chosen
- acceptance rather than rejection of a wide range of member personalities
- encouragement of participation on the part of less capable individuals

Early leadership research was generally directed toward determining what special characteristics were present in the personality of the successful leader. Sociologists and psychologists found that leaders frequently surpassed their followers in intelligence, scholarship, dependability in accepting responsibility, social participation, and socioeconomic status. From the 1930s through the 1950s extensive studies were conducted at Ohio State University and the University of Michigan to discover which traits effective leaders usually possess. The ten most commonly identified were: (1) intelligence, (2) ability to get along well with others, (3) skill in the area of technical competence, (4) ability to motivate self and others, (5) emotional stability and self-control, (6) planning and organizing skills, (7) strong desire to achieve a task, (8) ability to use group process, (9) ability to be efficient, and (10) decisiveness.

Bothwell has pointed out that not all leaders display all ten of these traits, but no matter which ones they lack, "there are two qualities that set true leaders apart. One is that they have a dream they are determined to see carried out. A second . . . is that they are more than just dreamers, they are people of great action." He adds, "Accomplish-

ments do not come from those who dream great dreams, or even from those who have the potential to carry them out. Results are produced by action, action that often inspires others to act.” Single acts that consequently result in collective acts, Bothwell believes, are the kind that “change the world.”

A LEARNABLE ART

Far from believing, as the disciples of Sir Thomas Galton did a century ago, that leadership should be explained entirely on the basis of traits transmitted from generation to generation through genetic inheritance, most theoreticians today are convinced that the essential qualities and skills involved in leadership can be learned and developed through education and experience. People can learn to communicate clearly, to make effective decisions, to motivate and inspire, to maintain and show respect for and trust in subordinates, to be just in making judgements, to instruct clearly and to be patient with mistakes, to be loyal to followers and tough in their behalf, to be humble and open to new ideas and different opinions, to keep a sense of humor, and to know how to relax.

Potential leaders can also learn to pick an appropriate leadership style to match the task that confronts them. Taking into consideration the leader’s own personality, the qualities and needs of followers, and the constraints and realities of the environment, along with the goal to be accomplished, leaders can select from among a wide variety of possible ways of acting in particular situations in order to achieve the outcome desired. They can choose for example, from Rensis Likert’s four styles: (1) exploitive autocratic, (2) benevolent autocratic, (3) participative, or (4) democratic. They can decide on one of the three styles researched and delineated by Kurt Lewin, Ronald Lippett, and Ralph White: (1) authoritarian (directive, impersonal, allowing no give-and-take with followers), (2) democratic (encouraging subordinates to communicate openly, to participate in decision making, and to work cooperatively), or (3) laissez-faire (giving followers complete autonomy, providing no structure or direction).

A third model of the many possible styles from which leaders can select in view of who they are, how they relate to others, what their needs for control and affiliation are, and what their desire for achievement is—all of which will influence the style they adopt on a particular occasion—has been developed by Bothwell, who has trained nearly 10,000 executives in more than 400 leadership development programs throughout the U.S. His range of styles includes:

1. Decide yourself and order it done.
2. Decide yourself and convince them to do it.
3. Decide yourself, modify with suggestions, then have them do it.

4. Decide tentatively; they can influence with persuasive argument.

5. Consult individually, decide, then announce.

6. Consult in a group, decide, then announce.

7. Explore and decide as a group while you retain the veto.

8. Explore and decide as a group where all are equal.

9. You decide the constraints, then let them decide without you.

10. Withdraw completely; they decide and act alone.

Obviously, the styles that many leaders select are merely extensions of their own personality, and as Bothwell admits, “Real life situations are very complex . . . [and a] subjective, nonscientific approach, based on your gut-level feelings, reinforced by your reason and experience, can sometimes lead you to the best style to apply.”

Social psychologist Bass, in *Stogdill’s Handbook*, recalls that the education of leaders—based on the assumption that leadership traits, skills, and styles can be *learned*—has been provided in a wide variety of successful ways. Among these are

- coaching by an immediate superior
- guided job experience on a planned basis
- training as an understudy or “assistant to” a high position
- serving a leadership internship
- rotating through a variety of jobs by planned transfers
- placement in a special trainee position
- special project assignments
- participation in trade or professional associations
- involvement in civic projects
- formal classroom lectures
- workshop exercises
- feedback from peers, subordinates, clients, and superiors at work
- case or problem discussion groups
- role playing
- simulation games
- computer-assisted and programmed instruction
- sensitivity training

Bass points out especially that, stimulated by social learning theory, “behavior role modeling which integrates didactic with experiential techniques” has become, during recent years, increasingly popular as a means of developing leadership qualities and competence.

COLLEGE SELF-STUDY

Grounded on scientific research, a statement made by Bass has recently helped to stimulate a

EXAMPLES OF STYLES OF LEADERSHIP

LIKERT

- 1
Exploitive autocratic
- 2
Benevolent autocratic
- 3
Participative
- 4
Democratic

LEWIN, LIPPETT AND WHITE

- 1
Authoritarian
- 2
Democratic
- 3
Laissez-faire

BOTHWELL

- 1
Decide yourself and order it done.
- 2
Decide yourself and convince them to do it.
- 3
Decide yourself, modify with suggestions, then have them do it.
- 4
Decide tentatively; they can influence with persuasive argument.
- 5
Consult individually, decide, then announce.
- 6
Consult in a group, decide, then announce.
- 7
Explore and decide as a group while you retain the veto.
- 8
Explore and decide as a group where all are equal.
- 9
You decide the constraints, then let them decide without you.
- 10
Withdraw completely; they decide and act alone.

remarkably innovative project related to leadership that is being conducted at Regis College in Denver, Colorado. Bass wrote: "A developmental learning process occurs in which capacities and skills gained in one stage prepare the leader for new and bigger tasks and responsibilities in later stages. One learns to be a leader by serving as a leader, and one is promoted to higher levels of lead-

ership responsibilities based on past performance and promise of future performance." What Regis did, in view of Bass' observation, was to establish a special task force (as part of the National Commission on the Future of Regis College) to examine the ways in which the College is affecting the development of leadership in its young adult students today. The task force included women and men from

all parts of the country, many of them leaders themselves in business, education, and other professions. They met on separate occasions during a 19-month period with students; faculty; officers in charge of admissions, financial aid, student life, and athletics; people involved in campus ministry; members of the Jesuit religious community; and redesigners of the College's curriculum.

Out of these conversations came a broad array of recommendations presented by the task force to the Board of Trustees and through that body to the Regis administration. It was assumed by the members of the task force that every student has leadership potential, although some have it in greater abundance than others, and that faculty and staff can influence the students' development of the qualities and skills related to leadership. They also believed that by conscious attention to curriculum, Regis educators could capitalize on the College's ideal size (about 1,000 undergraduates), enviable faculty-to-student ratio (14 to 1), and Jesuit educational tradition to attract and prepare students for leadership roles in society.

Some specific observations and recommendations made by the leadership task force follow:

Regarding Students:

1. Students are not shaped passively into leaders. They must want to develop their leadership skills and must be encouraged to identify goals and seize opportunities to lead.

2. The very nature of leadership entails interaction in a cooperative rather than an antagonistic way. Leadership training should foster the achievement of shared goals through the combining of talents, energies, and other resources in harmonious endeavors.

3. Students should be helped to realize that the roles they assume in college, including that of leadership, will help to determine the quality of personality they will carry with them beyond graduation, affecting not just their careers but their family, civic, and church lives as well.

Regarding Faculty and Staff:

1. Leadership, like any other art, is "caught" rather than intellectually taught. Faculty can further students' acquisition of leadership ability by demonstrating its essential elements in their style and technique of teaching. Through obvious collaboration with other faculty members they can model the mutual respect, interdependence, and humility required to function harmoniously in shared human endeavors.

2. In-service programs that will assist faculty and staff to understand the characteristics of leadership and to capitalize on opportunities to nurture and reinforce leadership potential should be presented annually.

The very nature of leadership entails interaction in a cooperative rather than an antagonistic way

3. Leaders make decisions according to their personal values and those of their followers. Students should be helped to become aware of their own values, those of their peers, and those prevalent in the world that surrounds them. Values conducive to constructive efforts must be fostered; destructive values must be recognized as such. Consequently, faculty should address changing values and trends in their everyday teaching.

4. Faculty and staff at every opportunity should give encouragement and support to thoughtful decision making inside and outside the classroom, as well as to serious decision making about life options.

5. Recognition should be given to commendable leadership performance by students.

6. Students should be taught to develop their leadership abilities through collaborative service to others, both on and off the campus, during their academic years.

7. The concept of leadership development needs to be reviewed frequently and emphasized among faculty so that it will continue to be applied and will not be permitted to become an inoperative cliché.

Regarding Curriculum:

1. A liberal arts education should, in its breadth, provide students with the tools necessary for decision making. Leadership requires cooperation, and the crucible in which the art is learned must include opportunities for close, prolonged, and intense cooperation.

2. Courses on human relations can provide an

understanding of human nature, interpersonal and group dynamics, motivation, modes of conflict resolution, and other psychological and social issues related to the art of exercising leadership.

3. A course on the subject of leadership might well be taught by a team of faculty members from the disciplines of psychology, management science, sociology, and political science.

4. Internships and field experiences for students could be arranged so that they, as participants in a seminar, could observe and later discuss various leadership styles and techniques displayed in a variety of off-campus settings and situations.

5. A course should be offered in which community leaders make presentations that display leadership situations, skills, attitudes, and strategies.

Regarding Programs:

1. Faculty and staff, including directors of theatrical productions, faculty moderators, and athletic coaches, have constant opportunities to develop leadership among students. The orientation program for new students should include a presentation that emphasizes the College's commitment to develop leaders and focuses on the opportunities for campus and community leadership available to them.

2. An annual "Leadership Week" should be established during which each class could discuss leaders in its specific academic discipline, a prominent national or international leader could be the featured speaker at a town-gown meeting, the campus newspaper could run a series of articles on campus leaders and their leadership, and films that portray leader models could be shown and discussed.

3. Business, industry, and professional representatives should be invited to help the College establish leadership-training programs.

The Regis task force also recommended that leadership research be initiated on campus in order to further identify leadership characteristics, patterns of leadership, ways to successfully challenge students to exercise their leadership abilities, and teaching styles and techniques most conducive to leadership development. It even went so far as to recommend that the hiring and promotion of faculty and staff should be based in part on their proven ability to facilitate the development of leadership in students.

At the present time a committee at Regis is considering ways of translating into practice these and many other suggestions made by the task force. Committee members are reminded repeatedly by Regis President, David Clarke, S.J., of the strongest recommendation of all: "The task force strongly urges Regis College to develop the leadership potential of *all* of its students, both men and women, in keeping with the College's stated goals of educating the whole person and of preparing students

for the service of humankind through an orientation to christian values."

FORMING RELIGIOUS LEADERS

In light of Regis' awareness of the whole world's constant need for leadership and the task force's recommendations regarding ways the College can respond to the need of its students to be educated for future roles as political, social, business, education, and church leaders, there are a number of parallel recommendations that could be made to persons responsible for developing seminarians and young religious men and women as future leaders within the church and its various orders and congregations. A minimal list might include the following:

1. Give serious consideration to the importance of developing the traits, skills, and styles of leadership in all those who will act in roles likely to influence others within and outside the church.

2. Assist seminarians and religious students to appreciate how urgently leadership is needed. Laity who are experienced in leading others could help to foster this awareness.

3. Create an academic climate in which leadership as a pastoral art is kept steadily in mind. Faculty and spiritual advisors can facilitate this.

4. Faculty and staff involved in formation programs could adopt guidelines similar to those suggested by the Regis task force. So could those who are designing curriculum and programs for seminarians and religious students.

5. In the course of their education, these young men and women could be apprenticed for a significant period of time to lay, clergy, or religious persons who, in their ministry to others, are clearly manifesting leadership qualities, styles, and skills.

6. The leadership roles and styles of Jesus, the apostles, saints, founders of religious congregations, and outstanding church leaders could be used as subject matter for meditation during the years of preparation for ministry.

7. Daily newspapers, weekly news magazines, and TV news programs can be used as frequent reminders and illustrations of the power and importance of leadership and can provide easily identifiable examples of a wide range of leadership styles.

8. Choice of ministry should be made (or "discerned") while keeping in mind the relative potential of the available options to serve and benefit others through exercise of leadership.

9. The importance of learning how to foster preparation for and accomplishment of church leadership roles on the part of the laity—so that they can effectively fulfill their own God-given priesthood—should be kept foremost in the thinking of seminarians and religious during their years of education.

10. Public recognition could be given on fre-

A liberal arts education should, in its breadth, provide students with the tools necessary for decision making

quent occasions to the effective leadership manifested by students in seminaries or houses of religious formation.

11. The libraries in these institutions should feature prominently a complete array of books and articles on leadership that could be useful to students. An up-to-date bibliography on the topic could be continually maintained and given wide distribution among faculty as well as students.

Every parish, religious house, and institution, just like every family, city, nation, organization, profession, and enterprise, needs leaders today and always will. They will turn up naturally. But some leaders will be educated to be better than others in their principles, motivations, competence, and effectiveness. This article has been written in the hope that it will serve to remind our readers that the development of the best possible leaders for the church's and the world's future ought never to be left to chance. The challenge to educate others for exercising leadership, it seems to me, is an invitation to exert as great an influence as we can in co-creating God's Kingdom. And all sincere efforts in that direction can't help but draw the strongest of assistance from above.

RECOMMENDED READING

- Bass, B. *Stogdill's Handbook of Leadership: A Survey of Theory and Research*. New York: Free Press, 1981.
- Bothwell, L. *The Art of Leadership: Skill-Building Techniques That Produce Results*. Englewood Cliffs, New Jersey: Prentice-Hall, 1983.
- Goble, F. *Excellence in Leadership*. Ottawa, Illinois: Caroline House, 1978.
- Gordon, T. *Leadership Effectiveness Training: The No-Lose Way to Release the Productive Potential of People*. Ridgefield, Conn.: Wyden, 1978.
- Maccoby, M. *Leader: A New Face for American Management*. New York: Ballantine, 1983.
- Peters, T. and Waterman, R. *In Search of Excellence: Lessons From America's Best-Run Companies*. New York: Harper & Row, 1982.
- Yukl, G. *Leadership in Organizations*. Englewood Cliffs, New Jersey: Prentice-Hall, 1981.

THE IMPACT OF PSYCHOSEXUAL GROWTH ON MARRIAGE AND RELIGIOUS LIFE

MICHAEL E. CAVANAGH, Ph.D.

Psychosexual development is a critically important area of human growth, whether a person enters the priesthood or religious life, marries, or remains single. Both research and everyday observation indicate that a large percentage of problems in religious life and in marriage can be traced to faulty psychosexual growth. Sexual phobias on the part of the family and the church are major causes of such maldevelopment. Four rational fears have existed regarding sexuality: the fear of perversion, pregnancy, venereal disease, and sin. These fears have been fed by ignorance, along with social and religious myths, which caused them to mushroom for many into phobias (i.e., irrational fears) that

significantly impair normal and healthy maturation. Consequently, it is important that christian educators (including parents, teachers, youth ministers, and religious formation directors) develop an academic understanding, an emotional acceptance, and a moral appreciation of the elements of healthy psychosexual development.

NATURE OF PSYCHOSEXUAL DEVELOPMENT

Healthy psychosexual development includes four dimensions:

1. A cognitive dimension: *perceiving* one's body, gender, and growth-producing sexual behaviors in

a positive light, and perceiving the body, gender, and growth-producing sexual behaviors of the opposite sex with a positive attitude.

2. An emotional dimension: *feeling* comfortable, confident, and competent with one's body and sexuality, and with the bodies and sexuality of the opposite sex.

3. A social dimension: *relating* with the same and opposite sex in ways that are unselfconscious, open, and potentially mutually fulfilling.

4. A moral dimension: *valuing* the ways of allowing and encouraging the behaviors necessary for ongoing sexual growth, thus preventing the harmful expression of one's sexuality. In stunted or unhealthy growth, these four qualities would be absent or developed in a negative direction.

STAGES OF PSYCHOSEXUAL DEVELOPMENT

Sexual learning and sexual expression begin at the moment of birth and continue throughout the life cycle. To become psychosexually mature, a person must pass through a series of stages and phases, each comprising developmental tasks that are normal and natural. Each stage must be learned and successfully completed before progression to the next step is possible. People have three choices: to progress through these stages at the appropriate time; to progress in a stunted, delayed fashion; or to fixate at a particular step and not progress beyond it. The following discussion will describe briefly each of the stages and phases.

STAGE 1: CHILDHOOD SEXUALITY

This stage usually lasts from birth to late childhood. Of the three stages, this is the most important because it sets the foundation and theme for the remaining ones. This stage comprises three phases.

Phase 1: Sexual Unawareness. Infants and very young children are not yet attuned cognitively or emotionally to their sexuality or the sexuality of others. They are dealt with according to society's definition of how boys or girls should be treated. They may rub their genitals to experience pleasure, but they do not have thoughts, feelings, or experiences of an explicitly sexual nature. Their sexual identity is very weak, causing them to believe, for example, that they can become the opposite sex simply by dressing like opposite-sexed people. Whether they progress through this phase or remain in it for a prolonged period of time depends largely on their parents' attitude toward sexuality. Because both male and female infants have the capacity to masturbate to orgasm within the first year of life, parents who react comfortably to the baby's gender and masturbatory behavior create an environment conducive to further development. Parents who react negatively, wanting their child to remain "innocent," "pure," and "untarnished," may

cause the child to fixate at this phase for a prolonged period, even for a lifetime.

Adults who have fixated at this phase possess a weak psychosexuality. They experience and enjoy relatively few, if any, sexual thoughts, fantasies, feelings, or behaviors. Even when they date, marry, and have children, they do so as basically asexual people, with a significant void in their personal life as well as in their love and social relationships. Religious candidates who are fixated at this stage are often viewed as highly promising because they have no problems with chastity or celibacy. This view, however, reflects a serious misunderstanding of the nature of psychosexual development and integration. It confuses asexuality with sexual maturity.

Phase 2: Sexual Awakening. In healthy development, this phase typically covers the age span of approximately three to seven years. During this phase, children gradually notice that their bodies are different from those of their opposite-sexed parents and siblings, and they become fascinated with their own bodies and those of others.

At this phase, children like to look at their bodies in the mirror and run around naked, both because it feels good and because it evokes a variety of reactions from others. They attempt to inspect the bodies of others and discuss bodily functions. Soon they ask where babies come from, acquire a sexual vocabulary, and repeat sexual jokes that they usually don't understand. Masturbation increases in this phase, especially during periods of tension and boredom. It is also at this time that sex play with same-sexed and opposite-sexed siblings and peers begins. At first this play is blatant, but because of parental disapproval it soon becomes disguised in games such as "doctor," wrestling, or tag. Interest in sexual material in books, pictures, and television programs also begins and expands.

Because of rapidly increasing cognitive development, children in this phase are often seismographically sensitive to the reactions of their parents, siblings, and other adults. Parents whose typical reactions consist of disgust or shock are likely to create an environment that causes the child to regress to and fixate at phase one. Parents who typically react calmly and comfortably create an environment that allows the child to develop psychosexually and at the same time to distinguish between appropriate and inappropriate behaviors.

Fixation occurs at this stage when the child is not experiencing sufficient success, pleasure, or excitement in nonsexual areas. The child learns that the only or the easiest way to feel good and reduce tension is to behave sexually. Adults who have fixated at this phase tend to feel inadequate, perceiving the whole area of psychosexual relationships as threatening because it is uncharted. If these individuals do participate in sexual behaviors, it is likely to be in a tentative, embarrassed manner. Adults who strongly fixate at this phase may be

SCHEMA OF PSYCHOSEXUAL DEVELOPMENT

30 YEARS			PHASE 2 PSYCHOSEXUAL INTEGRATION
			PHASE 1 PSYCHOSEXUAL MUTUALITY
20 YEARS		PHASE 3 SUPERFICIAL SEXUAL RELATING	
		PHASE 2 SEXUAL PREOCCUPATION	
12 YEARS		PHASE 1 SEXUAL FANTASY	
	PHASE 3 SEXUAL SURREPTITIOUSNESS		
BIRTH	PHASE 2 SEXUAL AWAKENING		
	PHASE 1 SEXUAL UNWARENESS		
AGES:	STAGE I CHILDHOOD	STAGE II ADOLESCENCE	STAGE III ADULTHOOD

more sexually interested in children and/or same-sexed individuals, and their contacts tend to be more experimental and short-term than sharing and lasting.

Phase 3: Sexual Surreptitiousness. Because the sexual behaviors common to the previous phase

raise anxiety in most adults, at least in our culture, children learn that it is better to go "underground" with their sexual development in late childhood. They feign disinterest in sex in general and in the opposite sex in particular. This causes their parents to relax and rest assured that their children have

finally outgrown their “silly stage.” In fact, however, nothing could be further from the truth. Sexual thoughts, feelings, and behaviors are rapidly increasing. This can include heightened interest in sexual material, masturbation, sibling sex play, and same-sexed behaviors, all of which can be normal at this phase of development.

In healthy development, children graduate from this phase after a couple of years and enter adolescent sexuality. In less healthy development, the child keeps his or her sexual self hidden for a longer period of time, possibly remaining at this phase throughout life. Adults who have fixated at this stage are secretly sexual; that is, they think, feel, and may act sexually, but they are afraid to let anyone, including their friends or spouse, know the extent of their sexuality.

As a result, the sexuality of these people can be problematic. Because they have kept their sexuality secret, they are often unaware that their sexual fantasies, feelings, and acts are normal. Consequently, they create pernicious myths regarding themselves (e.g., “I must be a pervert”) that cause them to indulge in self-recrimination and to behave secretly and defensively. Whatever life-style these people choose, intimacy will be a significant problem because they live in dread that their sexuality will be discovered, causing them great shame and rejection.

STAGE 2: ADOLESCENT SEXUALITY

This stage generally spans the ages from thirteen to twenty years old. It is important because it bridges the gap between childhood and adult sexuality. During this stage, one of four events will occur: (1) the positive learnings of childhood will be significantly reinforced; (2) the positive learnings will be modified or outweighed by new, negative experiences; (3) the negative learnings of childhood will be reinforced; (4) the negative learnings will be modified or outweighed by new, positive ones. This stage also has three phases:

Phase 1: Sexual Fantasy. In early adolescence, the random, generally disconnected sexual thoughts and feelings of childhood begin to weave themselves into thematic fantasies. In these fantasies, adolescents imagine themselves to be in sexual and romantic situations with real or imagined people. The purposes of these fantasies are: to integrate the intellect and emotions with genital sexuality so that, eventually, all three dimensions function in unison; to move the adolescent away from solitary sex toward a more socially oriented sexuality; and to provide an opportunity to rehearse sexual and romantic behaviors without having to appear foolish or be rejected.

Adolescents who lack the psychological competencies (self-esteem, self-confidence) to begin relating to the opposite sex in reality, or whose home environment subtly or explicitly discourages the

Research and everyday observation indicate that many problems in religious life and in marriage can be traced to faulty psychosexual growth

beginning of heterosexual relationships, will likely fixate at this level.

Adults who have fixated at this phase tend to limit their sexual lives to the realm of fantasy or to derive more pleasure from fantasy than they do from actual relationships. Moreover, since their real relationships cannot match their idyllic, fantasized ones, they often experience disappointment and resentment in actual relationships.

Phase 2: Sexual Preoccupation. Middle adolescence is a time of being highly distracted and absorbed by sexuality. At this phase, adolescents become increasingly preoccupied with the sexually-related physical changes that are taking place and with sexual feelings that seem to appear from nowhere and for no reason. They masturbate with more frequency and intensity now than at any previous phase. They are preoccupied with sex-related issues, such as sexually oriented books, magazines, or television programs, and with clothes, music, dates, and dances. Adults typically view adolescents at this stage as “boy crazy,” “girl crazy,” or “silly,” and in antisexual families, they are viewed as “sick.”

As disconcerting as this phase is to many adults, it is an important one because “sexual saturation” eventually allows these adolescents to calm down and establish a sense of equilibrium as they begin to prepare for careers and/or college and life commitments.

Adolescents who fixate at this phase do so because they lack the psychosocial competencies to graduate to the next phase of dating or because possessive parents directly or indirectly discourage dating.

Adults who have fixated at this phase are often

preoccupied with sex, both in their private and social lives. Sex seems to be a continual frame of reference and prevents them from recognizing and appreciating equally important needs and values in themselves and others. In dating and marriage, these people focus on and overvalue the sexual aspects of the relationship. In religious life, they are either in a chronic state of tension caused by the conflict between their heightened sexuality and their vow of celibacy, or they permit themselves sexual expression, which often causes guilt, role confusion, and interpersonal tensions within the religious community and with the people with whom they are involved.

Phase 3: Superficial Sexual Relating. During late adolescence, boys and girls spend increasingly more time together, and group dating evolves into dating as a couple. Simply enjoying each other's company quickly grows into hand-holding, kissing, light petting, heavy petting, and possibly sexual intercourse. Sexual relating during this phase is primarily experimental, self-centered, and mixed with other needs and emotions. It is experimental in that adolescents are trying new roles and behaviors to see what works and what doesn't. It is self-centered in that the focus is on one's own sexual and/or emotional gratification. Most behavior that appears to be altruistic is actually of an "I'll scratch your back if you scratch mine" variety.

Sexual relating is complicated in that in addition to the need to be close and express affection, other equally strong, if not stronger, needs and emotions exist. These include the need to be in control, to be superior; to be independent or dependent, to acquire esteem, to be powerful, to get one's own way, and to be desired, and feelings such as suspiciousness, resentment, jealousy, guilt, confusion, and ambivalence. It is because of these strong and often conflicting emotions that adolescent romantic relationships are often marked by instability and turmoil.

This phase is important because it prepares the adolescent for the new and different world of adult heterosexual relationships. Adolescents begin to recognize their strengths and weaknesses in these relationships and how to deal with feelings, sexuality, conflict, and compromise. They learn new freedoms and responsibilities that will prepare them for adult relationships. This phase is also related to psychological emancipation from the home. In healthy development, adolescents discover that there are sources of support and joy outside of the family that they can experience without having to rely on their parents. As a result, during this phase adolescents take a large step away from depending on the family for security, affirmation, and affection.

Adolescents who fixate at this stage do so mostly because they fear progressing to the next phase, which entails a closer and more intense kind of interaction. Adults who have fixated at this phase

One cannot skip the first seven phases of psychosexual development and expect to reach the final phase of sexual integration

generally relate to opposite-sexed people in markedly superficial, self-centered, ambivalent, or conflicting ways, and they tend to be overly dependent on parental affirmation, support, and values.

STAGE 3: ADULT SEXUALITY

This stage begins at approximately twenty years of age and is lifelong. In healthy development, it is during this stage that people become psychosexually more confident, altruistic, and integrated. This stage has two phases.

Phase 1: Psychosexual Mutuality. This phase marks the passage from viewing heterosexual relationships as instruments of attaining affirmation and gratification to viewing them as opportunities to express and share care, trust, and affection. In healthy development, young adults learn a good deal about themselves as they experience relationships of various depths. They learn what they need and don't need in a relationship, what their strengths and weaknesses are, and what their negotiable and nonnegotiable values are. They learn to walk a sensible path between intimacy and vulnerability, self-centeredness and self-denial, affection and possessiveness, reality and romance. They also learn the beauty and the tension involved in sharing their life-space with another person.

Young adults also learn to temper their expectations, to compromise, and to realize that there are other, equally valid ways of perceiving the same reality. They learn to view interpersonal honesty as a gift rather than a threat; to respect their partner's individuality; to be sensitive, tender, and

compassionate; and to be a source of support and joy.

This phase is important because whatever life-style a person chooses, the confidence and qualities that are acquired during this period are necessary for effective and mutually fulfilling interpersonal relationships. Young adults who fixate at this phase do so because they lack the overall psychosocial competencies necessary to complete these developmental learnings successfully.

Adults who are fixated at this phase may be capable of relating to others superficially. But when it comes to deeper, more intimate, compassionate, warm, and affectionate levels, they do not relate well. They are in a psychological straitjacket that, depending on the dynamics of the situation, they view as proper and appropriately protective, or as constraining and stunting. In either case, they live only partial lives.

Phase 2: Psychosexual Integration. This period begins at the end of young adulthood (approximately 30 years of age) and in healthy development continues until death. During this time, psychosexual needs gradually assume their place among other, equally important values. Depending on a person's life commitment, psychosexual needs share priorities with earning a living and career advancement, parenthood, friendships, avocations, apostolate, community, and spiritual pursuits.

Whatever life-style people choose, their psychosexual dimension embroiders the total fabric of their life and significantly beautifies it. It is well balanced with the other dimensions; it is neither predominant nor less important than any other.

THEORETICAL AND PRACTICAL CONSIDERATIONS

The following are some theoretical and practical considerations that pertain to a helpful appreciation of psychosexual development.

1. Progressing through developmental stages is analogous to climbing the rungs of a ladder in two ways. First, each rung must be *experienced*, not merely intellectually acknowledged and understood. Second, just as one cannot skip the first twenty rungs of a ladder and expect to reach the top, one cannot skip the first seven phases of psychosexual development and expect to reach the final phase of sexual integration.

2. Healthy psychosexual development does not occur in a vacuum. It can only happen when the overall psychosocial development of the person is healthy. People who successfully progress through the stages must have learned at least adequate personal competencies of self-esteem, self-knowledge, self-confidence, self-direction, self-discipline, and interpersonal competencies, including the ability to feel comfortable with people of both sexes, to be assertive, to be sensitive, to communicate effectively, and to share on an emotional level.

In addition, the environment (family, society, and church) must allow, if not encourage, the individual to take the steps necessary to grow into a healthy, sexual human being. A person may possess relatively good psychosocial competencies but lack the psychological permission necessary to participate in healthy psychosexual development because of the family's or church's negative sexual attitude. One may also learn healthy sexual attitudes from the family and the church, but fail to participate satisfactorily in psychosexual development because of inadequate psychosocial competencies. In either case, psychosexual stunting and problems will necessarily occur until there is a change in the inhibiting factors.

3. Psychosexual development rarely follows a smooth and even course. A person's development can overlap phases, progress rapidly, regress to an earlier phase, and remain on a plateau for periods of time. In normal development, such fluctuations are expected, but they remain within tolerable limits. In problematic development, fluctuations can be dramatic, especially in the direction of regression to early childhood phases.

4. A large number of people who were raised in families and religions with fearful or negative attitudes toward sexuality remain fixated at the child or adolescent stages of development, either forever or for a large portion of their lives. As difficult as it is for some people to understand, a certain percentage of people remain fixated at the first phase of development. They remain virtually nonsexual for their entire lives, even though they may marry and have large families.

5. Although delayed psychosexual development is theoretically better than remaining fixated at earlier phases, it often causes significant problems. Psychosexual development is intricately connected with all other areas of personality: intellectual (especially with regard to perceiving oneself and life in general), emotional, social, and moral. When adults are going through "catch-up growth," that is, when their lagging psychosexual development is attempting to or has finally caught up with their chronological age, significant changes in personality can occur. For example, many marital crises and vocational crises are the result of a person finally growing psychosexually from childhood to adolescence or from adolescence into adulthood. The crisis is caused by the fact that the person may be growing away from a commitment and from the people who were sharing it (e.g., spouse and children or fellow religious and the religious community at large).

This type of problem almost inevitably arises when people who are at the childhood or adolescent stages of development make what appear to be life commitments. The problem also raises a complex moral question, namely: is it more moral to remain in these commitments (marriage, priesthood, religious life) repressing one's psychosex-

uality, and therefore, overall growth, for the sake of remaining faithful to vows and not distressing other people, or is it more moral to relinquish the commitment as constructively as possible and continue to grow into a fuller person?

6. A number of paradoxes arise in the attitudes of many christians with regard to psychosexual development. The following are some common ones:

Although christian educators typically accept as valid the concept of developmental stages and experiences in all other areas of human growth (e.g., Erikson's stages of psychological development, Piaget's stages of cognitive development, Kohlberg's stages of moral development, and Fowler's stages of faith development), many are unmindful of or resistant to the concept of experiential stages in psychosexual development. In other words, they exempt psychosexual development from the principles that pertain to all other areas of human growth.

**Christian educators
often stop being
educators when the
subject of sexuality
enters the picture**

MODES OF PSYCHOSEXUAL FIXATION



CHILDHOOD SEXUALITY

Sexual Unawareness

Adults who have fixated at this phase possess a weak psychosexuality. They experience and enjoy relatively few, if any, sexual thoughts, fantasies, feelings, or behaviors. Even when they date, marry, and have children, they do so as basically asexual people, with a significant void in their personal life as well as in their love and social relationships. Religious candidates who are fixated at this stage are often viewed as highly promising because they have no problems with chastity or celibacy. This view, however, reflects a serious misunderstanding of the nature of psychosexual development and integration. It confuses asexuality with sexual maturity.

Sexual Awakening

Adults who have fixated at this phase tend to feel inadequate, perceiving the whole area of psychosexual relationships as threatening because it is uncharted. If these individuals do participate in sexual behaviors, it is likely to be in a tentative, embarrassed manner. Adults who strongly fixate at this phase may be more sexually interested in children and/or same-sexed individuals, and their contacts tend to be more experimental and short-term than sharing and lasting.

Sexual Surreptitiousness

Adults who have fixated at this stage are secretly sexual; that is, they think, feel, and may act sexually, but they are afraid to let anyone, including their friends or spouse, know the extent of their sexuality.

As a result, the sexuality of these people can be problematic. Because they have kept their sexuality secret, they are often unaware that their sexual fantasies, feelings, and acts are normal.

Sexual Fantasy

Adults who have fixated at this phase tend to limit their sex to the realm of fantasy or to more pleasure from fantasy than they do from actual relationships. Moreover, since their real relationships cannot match their idealized ones, they often experience disappointment and regret in actual relationships.

Christian educators often stop being educators when the subject of sexuality enters the picture. The same parent, teacher, or formation director who when teaching religion eagerly passes on information, invites discussion, reduces fear of taking risks, rewards efforts, and recognizes the importance of trial-and-error and experiential learning is often the same person who not only fails to apply these learning principles in the area of sexuality but often reverses them.

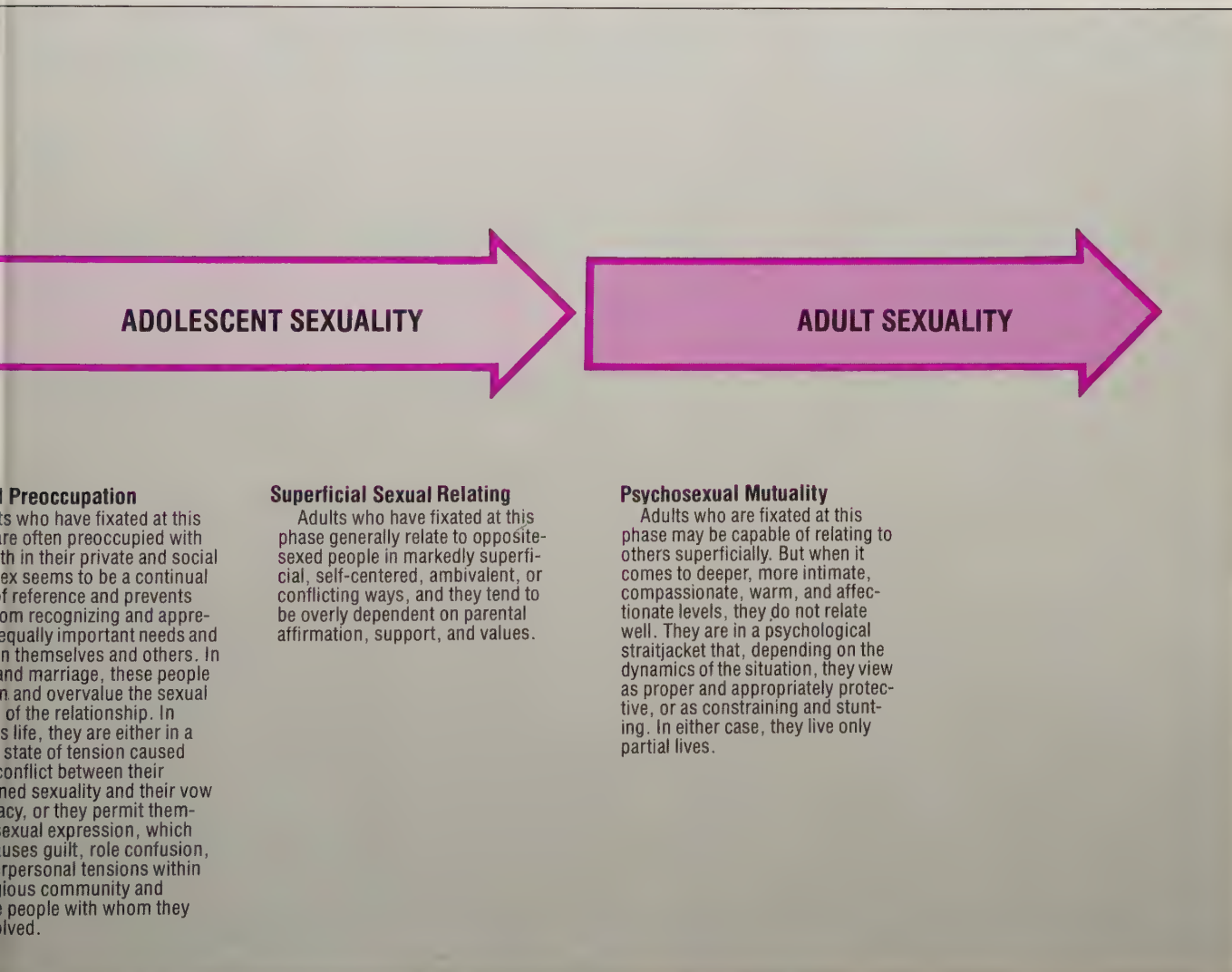
The sexual behaviors that christians are most concerned about (sexual excess and abuses, promiscuity, compulsive masturbation, unwanted pregnancy, unfaithfulness, perversion) are far more likely to occur as a result of stunted or arrested psychosexual development than they are from healthy, ongoing sexual development.

7. Nothing in the psychological understanding of psychosexual development excludes christian morality or diminishes its importance. But for

christian morality to be helpful and credible, it must recognize at least three points.

First, the criteria used to judge the morality of adult sexual behavior cannot be applied to developmental sexual behavior. Analogously, we would not judge an infant guilty of gluttony and sloth on the basis of its eating and sleeping for the better part of each day. We recognize that these behaviors are *necessary* for healthy development. If, however, an adult eats and sleeps all day, a moral issue may be considered.

Second, childhood and adolescence are psychological stages far more than they are chronological ranges. A thirty-year-old man or a fifty-year-old woman, through no fault of his or her own, may be going through delayed psychosexual development, which may take years to complete. Although these people are chronologically adults, their sexual behavior is still developmental and, therefore, should be judged accordingly.



To focus negatively on specific sexual behaviors is theologically tenuous and serves only to discourage healthy development

Third, christian morality would do better to focus more on the virtues of care, honesty, respect, justice, freedom, and love and less on the moral significance of specific sexual behaviors. As children, adolescents, and adults develop these christian qualities, their behavior, including their sexual behavior, will become more christian. To focus neg-

atively on specific sexual behaviors is theologically tenuous and serves only to discourage healthy development. Moreover, it can seriously and needlessly damage self-esteem, which can cause more serious moral problems than the specific sexual behaviors themselves.

8. What can people who are married or in religious life do if they realize that they are psychosexually stunted or disturbed? No answer to this question can be universally applied. A person may need no outside help if he or she recognizes what further thoughts, feelings, and acts need to be experienced to achieve sexual integration; possesses the psychosocial competencies to participate in that learning and experience; and has a moral outlook that allows for those behaviors. If, on the other hand, one or more of those three factors are absent, the person may need psychological help, theological direction, or a combination of the two in order to continue along his or her path toward becoming a fuller person and, therefore, a more effective christian.

RECOMMENDED READING

- Katchadourian, H.A. *Fundamentals of Human Sexuality*. 3rd ed. New York: Holt, Reinhart & Winston, 1980.
- Lidz, T. *The Person: His and Her Development Throughout the Life Cycle*. Rev. ed. New York: Basic Books, 1983.
- Miller, H.M. *Theories of Developmental Psychology*. San Francisco: Freeman and Company, 1983.
- Zetzel, E.R. and Meissner, W.W. *Basic Concepts of Psychoanalytic Psychiatry*. New York: Basic Books, 1973.

PARISH MINISTRY TO THE ELDERLY

LEO E. MISSINNE, W.F., Ph.D.

In the past the church has emphasized care for youth and to a large extent has neglected older people. After the postwar baby boom and a tremendous explosion of knowledge, parishes often spent as much as 75 percent of their revenues on the development of their schools and Catholic education. Now this emphasis is coming under scrutiny because of such factors as the current decline in the number of children, the cost of parochial education, the lack of teaching sisters, a steadily increasing older population, and a heightened awareness of elderly people's needs.

Federal and state agencies are devoting more money and effort to the needs of the elderly. This reflects the emergence of national interest in aging people and the awareness of their presence and requirements. One of the first manifestations of increased concern for the welfare of older citizens was the Social Security Act, passed in 1935.

Thirty years later, the Older Americans Act was another important development. In 1961, the first White House Conference on Aging was held, and the following year, 27 major churches and synagogues joined together to form the National Interfaith Coalition on Aging (NICA). NICA provides a data base for all churches and synagogues across the nation to aid them in working with the elderly. The third White House Conference on Aging was held in December 1981.

Large amounts of the federal budget are spent on programs to assist older people. According to former

Secretary of Health, Education, and Welfare Joseph A. Califano, Jr., in "The Aging of America: Questions for the Four Generation Society," up to \$112 billion—five percent of our nation's Gross National Product (GNP) and 24 percent of the federal budget for fiscal year 1978—was set aside to help persons 65 and older. This budget was four times what it was in 1960, when only 2.5 percent of the GNP was spent on programs for senior citizens. From only 13 percent of the federal budget in 1960, the percentage had nearly doubled by 1978.

PARISHES RESPONDING NOW

Most parishes today are aware of their responsibility to minister to the elderly and have developed programs for them. In fact, some parishes have hired full-time staff members whose sole responsibilities involve planning and directing programs that respond to the needs of their senior members, but the parish budget for these programs is generally very small, sometimes practically nonexistent.

Some fundamental questions concerning parish ministry to the elderly are whether the programs provided by the city, state, and federal governments are sufficient; whether parishes duplicate many of the services available elsewhere or whether they offer something that agencies can't give; and whether there is really a need for parish ministry to the elderly.

The elderly are the fastest growing group in

Most aging people identify themselves as religious, but they are not religious in the same way younger people are

America and in our parishes. Beth Soldo has found that "while the elderly population as a whole increased by 23 percent from 1970 to 1980, the number of elderly over 85 years of age increased by 60 percent. Over the next 20 years, the number of those 65 and over is expected to go up by 28 percent, but the number who are 75 and over is likely to increase by 53 percent and the number of extremely old (85 and over) by 64 percent. Of the 7 million increase in the size of the older population likely to occur between 1980 and 2000, almost three fourths of it (5 million) will be concentrated in the group 75 years and over."

In view of our present bleak economy, the U.S. government will find it increasingly difficult to keep pace with such demands in the coming years. The current situation is already complicated, and many government programs do not meet the needs of many of our older people. Some programs are now being phased out because of cutbacks in federal budgets.

Several further factors point to the need for a parish ministry:

1. Many older people suffer from loneliness because of loss of family and friends, and they deserve help from the church to find relief from their distress.

2. Retirement brings increased spare time and a need for worthwhile ways of spending that time. Retired people could minister in the parish. They expect the church to invite them to use their own experiences to show pastoral concern to those in need and to serve in responsible positions within the parish.

3. Retired people who have the same religious faith and similar problems like to visit and share their concerns with each other.

Although parishes try to avoid duplicating services provided by government agencies, such duplication is not always undesirable. Parishes may offer services in a different way from government agencies, or the parish may reach people who would not come into contact with government agencies. In addition, many older people expect something from the church in which they have been active. They helped the parish financially and spiritually for many years, and it is fair for them to expect the parish to help them both as needy parishioners and as people deserving gratitude for what they have done for the parish.

PARISH MINISTRY IMPORTANT

Do people become more religious as they get older? If religiosity is measured by church attendance, the answer to the question would have to be negative. Church attendance drops as people become older, because it becomes more difficult for them to go places. Neither does research evidence suggest that older people are more religious, if religiosity is determined by adherence to doctrine. Doctrine simply doesn't mean as much to the elderly as it does to younger people. This could be interpreted as a sign of increased wisdom in older people.

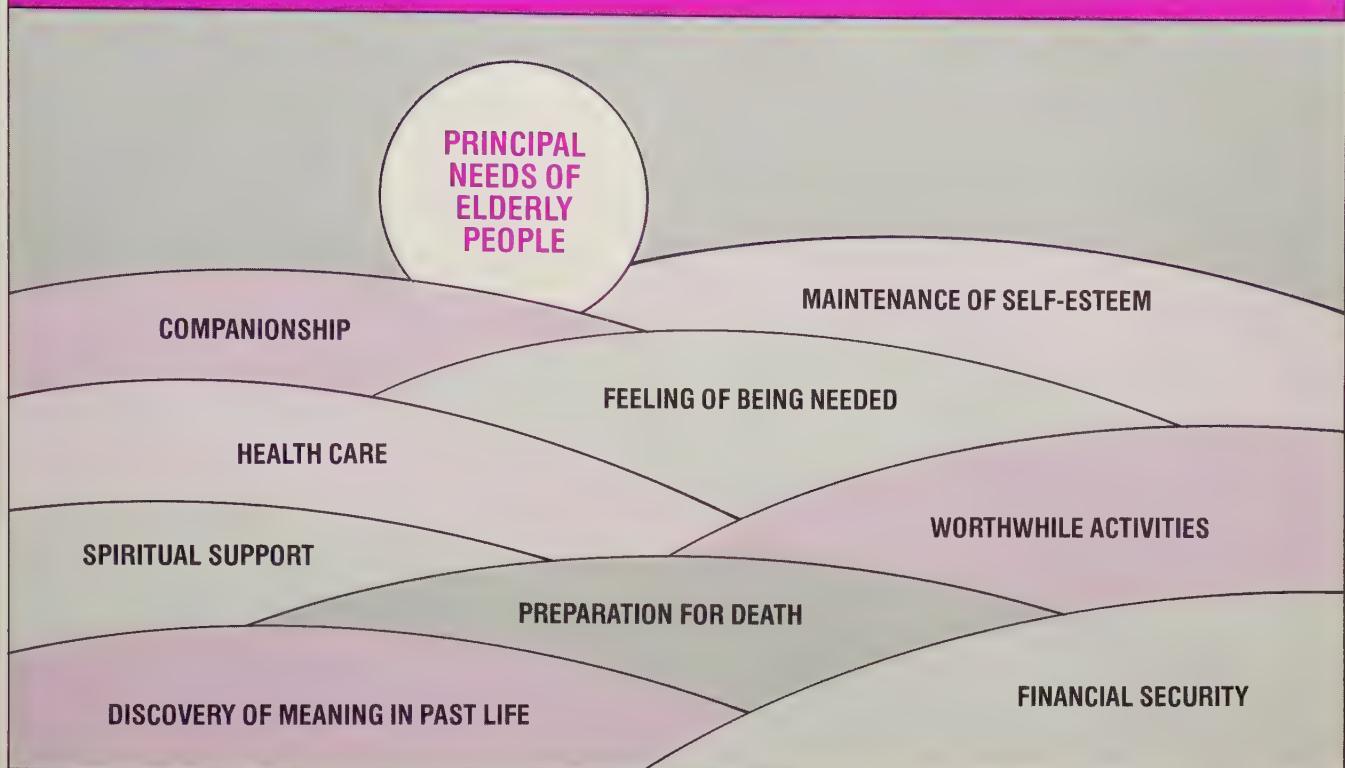
Many older people are involved in social activities and civic groups, but they don't participate in church activities, since they feel themselves a burden to the active parish featuring organizations for youth and younger adults. Most aging people identify themselves as religious, but they are not religious in the same way younger people are.

Most elderly are involved in a serious search for purpose in life, whereas younger people are sometimes too involved in their work to think about this issue. Older people look for concrete purpose in their relationship with God. They want comfort and healing from their church, not challenge and preaching. They need to be shown care and concern, so they can feel that God loves them as they continue to participate in the life of the parish.

In every parish some older people are too shy or too proud to go to an agency. Some of them are sick and in great need, particularly the alcoholics among them, but they do not seek help. Some with terminal illness just sit in their homes and wait to die. Others don't know how to get help for their needs. These are the invisible elderly. Their number is greater than the visible elderly who are seen by government agencies and receive from them various traditional kinds of help.

Many agencies are so busy that they provide help in a depersonalized way. People tend to be regarded as a case or a number, and their individuality cannot be affirmed. A parish, however, can take the time to show recognition of the worth of each individual—an essential element in showing care, especially for the elderly. A parish can also

MILLIONS OF ELDERLY EXPERIENCE URGENT NEEDS



help older people in their normal living and coping. It is especially important to help them become more independent, rather than create in them a constant need for help.

Some people are by nature nondemanding; they may be in need but do not seek help. The parish can let these persons know that they are loved and that it believes they can be helped to feel like themselves again and part of a community. A parish can also become a valuable referral or resource agent for older parishioners. A parish aware of available federal, state, and local services will be better equipped to meet the various needs of the elders of the parish and therefore will be able to minister to them on a very practical level.

Another way that a parish can help older persons is by assisting them to develop or maintain a sense of personal worth. The elderly need to be reassured that even though they may not be as active as they once were, they are still very important people. In this fast-moving world, older people need to hear that their inability to keep up the pace does not render them worthless. In spite of their loss of physical strength and energy, they are still of great value because they are human beings and children of God.

Parishes can give aging people a sense of community and a feeling of being needed because,

through their prayers and sacrifices, they can contribute to the spiritual well-being of a parish.

PASTORAL CARE FOR THE ELDERLY

Religion, religiosity, awareness of God, and the ability to pray differ in each individual. These elements are influenced by personality and the person's past and present environment. No one person knows all about God. Each person, young or old, develops a slightly different picture of the same God. We should not criticize other people's religious views if they differ from our own, because we can learn more about God from them.

Human beings are spiritual; they cannot live by bread alone. Churches need to respond to the spiritual needs of the elderly, for a person would not grow to be 70, 80, or 90 years old if this longevity had no meaning.

Religion and worship are not separate aspects of being human. Our minds, bodies, and souls make us human. To neglect any one of the three is to ignore a very important part of our humanity. Each of us has an inner drive to seek order, purpose, and meaning in life. We are happy people only when we can look beyond ourselves. Love, for example, produces well-being in us only when our love is other-directed.

The supernatural part of humanity builds upon the natural. This fact is important particularly for nurses and others who work with frail elderly. Physical needs must be met before spiritual needs can be satisfied. If a person lives in dirt and dinginess, that person's thoughts will be so concerned with the physical environment that spiritual needs and yearnings will be forgotten.

The spiritual care of other people is not the exclusive work of a priest. As specialists, the clergy are important; but it is not necessary to be a specialist to help another person spiritually. Simple caring is a reflection of the love of God, and every member of the parish is capable of and should be expected to care for his or her fellow parishioner.

To pray with older persons or to read a Bible passage to them is an expression of spiritual care. Showing them love is God displaying his love for them through us. Giving them our care is God caring for them through us. Showing them concern is God's manifesting concern for them through us.

It seems fair for the parish council to set aside a budget for ministry to the elderly just as there is a budget for schools and other parochial works. Doing so would be a sign of gratitude toward the elderly who have built and maintained the parish; it would also be an example of what a good family is all about, each member helping the others, young as well as old. Without the wisdom and the prayers of the elderly, a parish cannot be what it ought to be—a large yet close-knit family of the children of God.

PASTORAL NEEDS OF THE ELDERLY

Because of the complexity of problems facing the elderly, adopting a holistic approach—with a pastor, social worker, sister, and nurse working together as a team—is the best way, I believe, to help the elderly remain vital members of a parish until the last days of their life.

In determining programs and services for the parish, a very important aspect of pastoral care should not be overlooked. The elderly themselves can teach us best about their spiritual needs and how a team can minister to these needs. A pastoral team should first of all listen to the specific needs older parishioners are experiencing on both an individual and a community level.

Pastoral care can be defined as any form of assisting another person in finding solutions to spiritual and other human problems. It can be expressed in a task-oriented way through parish programs and activities for the elderly as a group or as individuals. Pastoral care for the elderly involves the willingness to enter a relationship characterized by understanding and companionship. This type of relationship is fostered with attention to God in the church community. If there must be a "task" in pastoral care, it is one of friendship, allowing ourselves sometimes to become vulner-

The need for companionship is a very intense one that is felt and described over and over again by older parishioners

able in order that deep trust and sharing may result. Even though we ourselves may never have lived in their world of physical and emotional loneliness, our willingness to enter in and empathize with the elderly is a necessity in pastoral care for them today.

Aging people cannot come to know and experience God's loving care unless it comes to them through other human beings. Pastoral caregivers can help the elderly find answers to their questions about life's meaning only when they themselves are people with deep faith and profound love. The pastoral person puts into words and into prayer what the elderly cannot always express to God themselves. Through our relationship with them, they will feel God closer to them.

The need for companionship is a very intense one that is felt and described over and over again by older parishioners. We must be willing to enter into these persons' experiences—past, future, and present—and sometimes just be there with them. Another need they have is to find meaning in their past life through a life review process. This is of immense benefit to many older people. A great deal of compassionate listening is required in order to assist the elderly in this search for meaning in their lives, but it provides good therapy for the elderly and puts them at peace with God and themselves. Taking care of the "unfinished business" revealed to them by the life-review process is the best way for them to live until they die.

SPIRITUAL PREPARATION NEEDED

Facing the future, of course, includes thinking about death. To prepare for the moment and reality of death is an emotional and spiritual process. It is

good for the elderly to talk about death, to share their feelings and thoughts with someone else. They also need to find meaning in their present situation, recalling that to change what one can change, to accept what one cannot change, and to know the difference between the two reflects the wisdom of a truly mature person. Suffering and losses are a part of every life, and they are certainly an element in the life of older people. The pastoral caregiver can help them to examine and cope with their stressful experiences and, especially, to find God's presence in their present circumstances as a companion in their suffering.

All of these different needs affect the spiritual life of the elderly. A pastoral team must be prepared to be part of the process of finding God and the meaning of life in older age. It will be accomplished through their friendship, their help, and their presence. "Honor thy father and thy mother, that thy days may be long in the land" applies also to the

fathers and mothers of our parishes, so that the parish's days may be long in the land of God.

RECOMMENDED READING

- Clingham, D. F. *Aging Persons in the Community of Faith: A Guidebook for Churches and Synagogues on Ministry To, For and With the Aging*. Indianapolis: Commission on Aging and the Aged, 1975.
- McClellan, R. W. *Ministry and Older People*. Los Angeles: Andrus Gerontology Center, 1977.
- Moberg, D. and Gray, R. *The Church and the Older Person*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing, 1977.
- Murphy, P. *Healing with Time and Love: A Guide for Visiting the Elderly*. Los Angeles: Andrus Gerontology Center, 1979.
- Nouwen, H. and Gaffney, W. *Aging: The Fulfillment of Life*. New York: Doubleday, 1976.
- Thorson, J. and Cook, T. *Spiritual Well-Being of the Elderly*. Springfield, Ill.: Charles C. Thomas, 1980.

Love in the Ruins

RICHARD TOBIN, C.S.S.R.

Picture an aged face propped against pillows, a face creased with the lines of ninety-two years. The eyes are bright and dancing as I cross the room and sit on the edge of the bed. She speaks in short bursts of words, clearly pronounced, lively and urgent, but utterly devoid of sense. The poor mind is gone. She recognizes no one, they tell me, not even her own son, a priest, when he comes to see her. It breaks his heart.

In the pauses between her sallies, I try to tell her that I am a priest, come to hear her confession and give her Communion. The bright eyes show no sign of recognition. The thin lips release another flock of meaningless words. Pointing to my collar, "I am a priest," I say, "a priest," hoping the one word will get through to—to what? What is there? An empty shell? A tenantless house?

Confession is not possible, so I try another word. "Communion," I say, "I have Communion for you. Holy Communion!"

Again, no recognition. The eyes are shining but unseeing. Another burst of words. The old head nods happily and crazily. Who can know what is going on in that poor ruined head?

Father Richard Tobin currently serves on the staff of the Redemptorist Retreat House at Esker in Athenry, County Galway, Ireland. His reflective writing appears in *Reality*, an Irish Redemptorist periodical.

I open the pyx and hold up the sacred host. To my astonishment, her recognition is total! The hands come together, the eyes fix on the small round bread of life. "O my dear Jesus," she begins, "kind and gentle Jesus, you come to me." A stream of prayer pours out, passionate, beautiful, completely coherent. It flows on in perfect concentration. All that had seemed irretrievably scattered is now gathered together, focused with sustained fervor on our Lord.

She takes the host on her tongue and, with eyes closed, seems to withdraw inward to her beloved guest. After a while the beautiful prayers begin again.

I sit and listen and marvel. Only the kiss of the Prince of Peace could waken a beauty so deeply sleeping.

As I read a final blessing over her, the eyes open. Now in the light of our Lord I am recognized. I am the bringer of Christ. She thanks me with fervent courtesy and kisses my hands.

At the door I glance back. She is again folded inward in prayer, safe in some deep and secret chamber of the heart that remains inviolate and inviolable though ruin lies all around.

Some look straight into the eyes of God, and some can see no God, they only know God is there because of the gleam on the faces of those who see. It is still a recognition, for glory reflected is also glorious.

FORMATION OF COLLEGE-AGE RELIGIOUS

PATRICK SEAN MOFFETT, C.F.C., Ph.D.

The enthusiasm displayed at a liturgy for a dozen 20- to 24-year-old religious who were making profession of their second or third annual vows provided the impetus for this article. After ten years of repeating in my mind the observation, "They are very young," I want to offer some reflections on the topic of college-age religious.

Most of the professed religious in the United States today entered their congregations immediately after high school, participated in a postulancy, completed a canonical novitiate, and pronounced first vows before their 20th birthday. During the past decade, however, congregations have tended to prefer older candidates who have completed their college education and have had experience at earning a salary and living on their own. In some congregations this change came about as a result of careful reevaluation of their charism, their recruitment policy, and their formation program in light of Vatican documents and research in the social sciences. For others, this change was simply a matter of happenstance. In the 1960s the number of applicants declined sharply, and those who did apply were usually older. Members distressed over the departure of close friends and admired leaders, uncertain about the long-range impact of efforts at renewal, and confused by changing modes of religious life were hesitant to encourage anyone, particularly the young, to enter their congregations. Financial considerations (including the high cost of college-level education and the need for pension and retirement funds, accompanied by spiraling expenses and declining incomes), although not constituting a major reason for deciding not to accept younger candidates, doubtless served to deter those who might have advised otherwise.

EXPERIENCE SHOWS POSSIBILITY

My purpose in discussing college-age vocations is not to argue with those congregations that seek the more mature candidate on the basis of the collective wisdom of their members. As a psycholo-

gist, I stand with them in acknowledging the dangers inherent in any foreclosure on developmental processes. Making a lifelong personal commitment to the evangelical counsels and community life requires a level of identification and integration that rarely, if ever, is attained by men and women in their early twenties. Nor do I challenge those engaged in designing a novitiate model that is conducive to contemplation and culminates in an unconditional commitment to the Lord, as Paul Molinari, S.J., has outlined in "The Guiding Principles of the New Document on Formation and Talks on Their Practical Application."

I am simply reporting here, on the basis of ten years of close observation, that it is possible in the post-Vatican II church for an 18-year-old to enter a congregation and to develop to a level of self-realization, identification, and integration necessary for a permanent commitment to the Lord in a particular institute. The process makes great demands on the candidate and on the formation personnel. It is sometimes open to real dangers, is often marked by attrition, and is always expensive in terms of resources and personnel. I want to present a few thoughts on each of these issues and then list some of the reasons why a congregation might accept the challenge of working with younger candidates.

DANGERS PRESENT

Over the years a serious concern of formation personnel has been the possibility of diverting or arresting important developmental processes. A premature resolution of psychosexual, interpersonal, emotional, ideational, and motivational issues is quite possible when a teenage candidate is offered the prepackaged identification of a religious: distinctive garb, a structured schedule, a prescribed code of behavior, clearly articulated expectations, unearned esteem, a career path, comfortable accommodations, food, clothing, shelter—all this and heaven too. Acquiescence and a facile accommodation may be the very sign that a can-

didate is not growing into the autonomy, tolerance of ambiguity, and generous commitment to the Lord required of a mature religious.

The creation of an environment that fosters self-reliance and personal responsibility in the young while providing room for age-appropriate experimentation on their part is often unsettling to older persons who themselves experienced a very different style of formation. Senior religious may exacerbate the pressure on candidates and formation personnel. They can make it quite clear in verbal and nonverbal ways that "It's not like the old days." The implied message for formation personnel is that they are not doing their job. Simultaneously, the signal given to the postulant or novice is that he or she is not being offered a valid introduction to religious life. All three—formation personnel, younger religious, and senior members—can readily fall victim to discouragement and loss of confidence in the integrity of the formation program.

Today's formation should not and cannot be like that of "the good old days," which required isolating the young religious. Social comparison facilitates maturation. Reflected appraisals, vicarious learning, and modeling behavior are components of the process by which young adults define their roles in social settings. In a church calling for increased cooperation among clergy, religious groups, and laity, the young candidate needs to be formed in a situation that fosters interaction with peers of both sexes, including some in and some out of religious life. Applicable here is the age-old issue of being "in the world, but not of the world"—a task for religious that was often delayed until postformation days. Currently, a formation program designed to isolate the younger candidate would be doing the person, the congregation, and the church a great disservice.

ATTRITION INEVITABLE

For many religious the painful experience of the departure of friends gave rise to the question of how formation might be interfering with personal development. Too many who were leaving were experiencing in middle adulthood unresolved adolescent conflicts concerning sexuality, dependence-independence, anger, aggression, and authority. "If they had been a little older when they entered, would they be leaving this way?" has been all too frequently asked.

But attrition is a fact of religious life. Of those who enter our novitiate, approximately one third make final profession. The perseverance rate of those who enter our congregation in their late twenties and older tends to be no greater than that of those who enter in their late teens.

The important truth is that persons need room to mature no matter what their state in life. There is no guarantee that living "in the world" will be more conducive to personal development than life

Today's formation should not and cannot be like that of "the good old days"

as a vowed religious. Individuals tend to use available resources to structure an environment in which they can grow. They work around and through existing structures in highly creative, idiosyncratic ways. No predetermined starting point exists in this development.

When existing structures are experienced as restrictive, they are tested in ways that are good for both the individual and the structures themselves. Sometimes the structures change; sometimes the individual changes; and sometimes the individual separates himself or herself from the structures. The critical measure of the helpfulness of a structure to the individual is the freedom with which the separation may be accomplished. Healthy young candidates need room. Those who don't may be clinging to the structures as a temporary refuge from the turbulence of significant personal issues.

Departures from a group will naturally provoke pain and some disruption of the progress of the group. Screening of applicants, therefore, is critically important not only for the individual and the congregation, but also for the other candidates. Psychological testing is generally effective in identifying psychoses and gross neurotic tendencies that contraindicate suitability for religious life. The work of the local vocation personnel, however, is most critical in discerning the motivation, expectations, and personal readiness of an applicant. Those congregations that have close contact with applicants through school or parish have a distinct advantage in evaluating young candidates. Our vocation coordinators rely heavily on the judgment of the brothers and lay faculty who have taught, coached, and counseled applicants from the secondary schools serviced by the congregation. They are asked

In ten years of formation work I have not known anyone who left regretting the time he had spent in our congregation

to give a first reading on whether the candidate is "endowed with such elements of human and emotional maturity as will afford grounds for hope that he is capable of undertaking properly the obligations of the religious state and that, in the religious life and especially in the novitiate, he will be able to progress toward fuller maturity" (*Instruction on the Renewal of Religious Formation*).

Once admitted, candidates are advised to choose academic programs that are readily transferrable should they choose to leave. At each step along the route to a final commitment—entrance into novitiate, first profession, and the subsequent five or more years of annual vows—the candidate must articulate his reasons for continuing in religious life and request the scrutiny of those with whom he has lived.

It has been our experience that candidates for whom religious life is not appropriate rarely need to be encouraged to leave. They come to this realization by themselves and arrange a form of exodus uniquely suited to their needs and those of the group. In ten years of formation work I have not known anyone who left regretting the time he had spent in our congregation. Exit interviews have proved to be singularly reinforcing experiences for our formation directors. Former candidates have invariably expressed appreciation for the opportunities and growth they experienced in their years in our houses of formation.

"Time-out" has become an unplanned feature of religious formation. A postulant, novice, or temporary professed person chooses to leave, claiming the need "to work some things out on my own." Whereas we tended to read this message as a comforting, face-saving exodus ritual, we now find that

many have returned to make a second novitiate and subsequently persevere beyond final vows.

COSTS RUN HIGH

Recently the Provincial Bursar and I discussed the need to advance to a builder the first payment on conversion of our garage into added bedrooms. A few years ago, we had moved from a very large and underutilized scholasticate on a college campus to a private home in the same neighborhood. Now we have the happy problem of needing more space. Both the move and the construction have been very expensive.

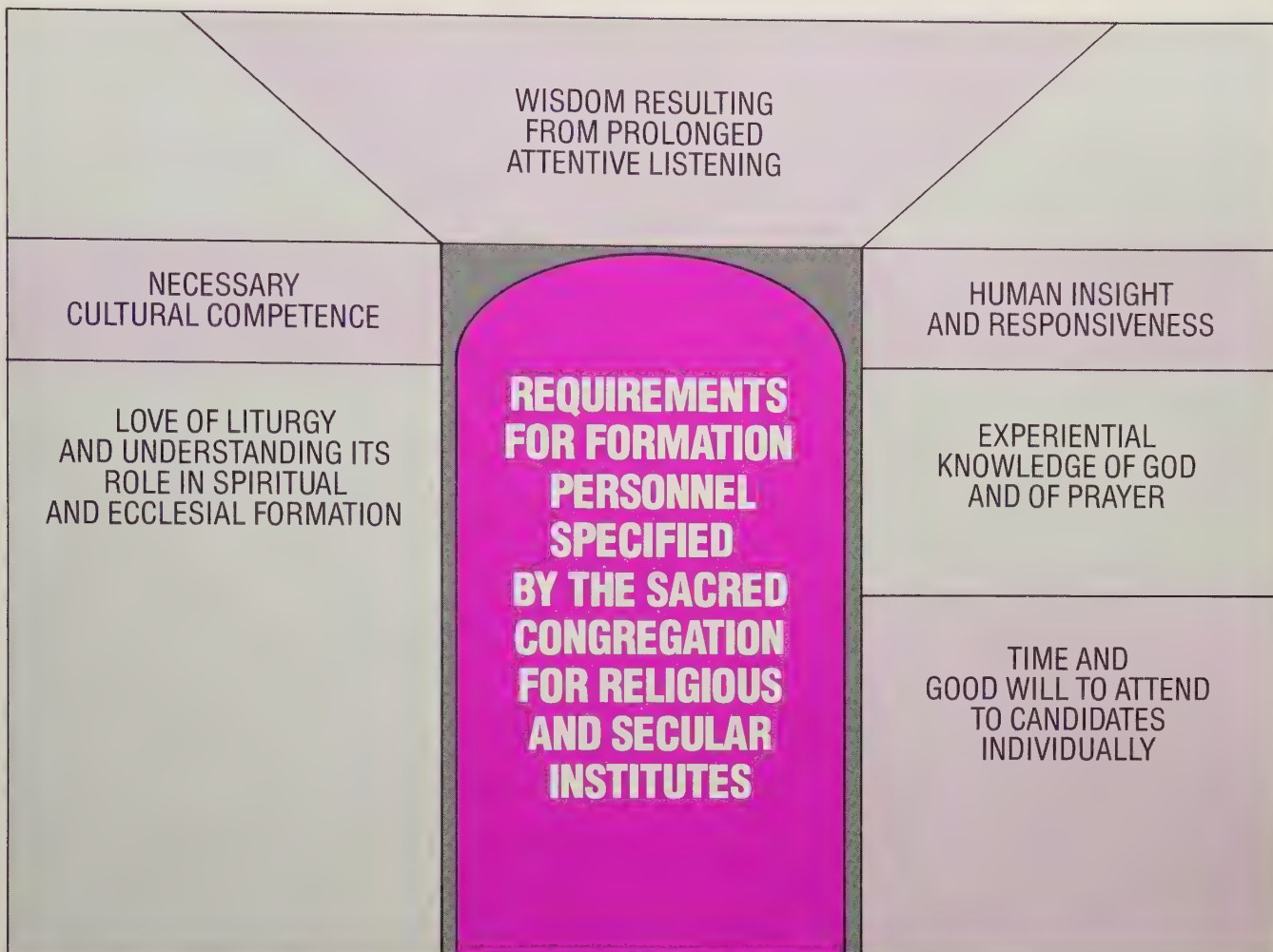
The families of our young men make regular donations to our houses of formation, but this revenue does not approach the actual, escalating costs of food, clothing, heating, and transportation. We are fortunate to have a college where the contributed services of the congregation more than adequately cover the educational expenses of the scholastics. Other congregations have helped to cover the cost of educating their members by seeking tuition reductions from Catholic colleges that are enthusiastic about the presence of religious on campus. Even so, costs can be staggering.

The major expense in conducting a formation program that strives to address the very different needs of the college-age candidates and the increasing number of older candidates can, however, be measured in terms of personnel: releasing experienced religious from income-generating, apostolically fruitful leadership positions; providing them with the psychological, spiritual, and theological training essential for their formation work; and affording them the peer support, sabbaticals, time apart, and replacements necessary for avoiding burnout. In management terms, formation has become a labor-intensive operation.

The Sacred Congregation for Religious and Secular Institutes has spoken clearly about the need for qualified formation personnel. The Congregation has stated that those responsible for formation need to possess the following:

1. Human qualities of insight and responsiveness
2. A certain experiential knowledge of God and of prayer
3. Wisdom resulting from attentive and prolonged listening to the word of God
4. Love of the liturgy and understanding of its role in spiritual and ecclesial formation
5. Necessary cultural competence
6. Sufficient time and goodwill to attend to the candidates individually and not just as a group

The preparation and continuing education required by formation personnel is becoming more demanding and costly because schools of formative spirituality are focusing currently on the dynamics involved in the formation of *older* candidates. Personnel who are ministering today to college-age



candidates find that the current research, literature, and workshops on formation have become less responsive to their needs. The needed commitment of the resources of the congregation presumes the full endorsement of the membership, and it exacts from each member of the congregation a very significant contribution.

MOTIVATION FOR PRACTICE

Why do congregations like ours take on such a costly venture, knowing the inherent dangers, anticipating the eventual departure of more than half of our candidates, and realizing that the prayer and wisdom of many other congregations is moving in very different directions? I offer a personal perspective on the motivation that seems to be operating in my own community.

We tend to be pragmatic: it works. We continue to accept younger candidates because those who apply are healthy, well-motivated young men who continue to grow during their years of formation. Those who remain in the congregation appear to

be happy, healthy religious who are effective in the apostolate. Those who leave are very appreciative of their experience with our brothers.

Our apostolate in the education of children and adolescents seems to require a regular influx of new life. A 22-year-old religious in his first year of teaching usually falls short of the skills of the veteran faculty member, but his enthusiasm, energy, and attractiveness have a very positive impact on the spirit of the school community.

The presence of healthy young men in houses of formation is a source of encouragement to members of the congregation for whom generativity needs are in their ascendancy.

Formation personnel are finding fulfillment in their work. As educators by profession, they are enthusiastic about creating a learning environment that fosters growth. Helping a young candidate work through major developmental issues and articulate a clear vocational choice either to stay or to leave is experienced by the formation personnel as very consistent with the charism of the congregation and their own vocation.

**As each young man
approached the altar
to pronounce his
vows, I asked myself,
“Should he be here?
Does he understand
what he is doing?”**

The membership of the province, fully cognizant of the real costs in terms of resources and personnel, has consistently and enthusiastically endorsed and supported the formation program.

Vocations to the priesthood and religious life are a major petition in the common prayers of the brothers' communities. The effectiveness of recruitment efforts in attracting both younger and older candidates is viewed as a blessing.

RESPONSE IS POSITIVE

Observers from our other provinces, from the archdiocesan clergy, and from other congregations commenting on the apparent effectiveness of the formation programs of the Eastern American Province of the Congregation of Christian Brothers have expressed their appreciation of two factors. The first

is the experience and confidence of the personnel in working with this age group. The second is the practice of gradual incorporation of the young men into the mainstream of the community. Stage by stage, with appropriate rites and symbols, the candidate and later the young religious is involved in the prayer life, the communal celebrations, the ministry, the decision making, and the evaluation and long-range planning of the congregation.

At liturgy this morning, as each young man approached the altar to pronounce his vows, I asked myself questions like, “Should he be here? Does he understand what he is doing? Is this an appropriate expression of his unique call to follow Christ? Is this commitment fostering spiritual, social, emotional, and psychological growth and development?” In this matter, about which both my professions advise considerable caution, I found myself confidently responding affirmatively.

I am very conscious of the possibility that for some of these men their vows will not develop into a lasting commitment to our particular institute. I also realize that a number of years from now college-age candidacy may be less appropriate. Nevertheless, for these young men, for the congregation, for the church, and for now, I believe “It is good to be here.”

RECOMMENDED READING

Center for Applied Research in the Apostolate. *A Statistical Report on Seminarians and Religious in Initial Formation*. Washington, D.C.: Center for Applied Research in the Apostolate, 1980.

Molinari, P. *The Guiding Principles of the New Document on Formation and Talks on Their Practical Application*. Ottawa: Canadian Religious Conference, 1979.

Sacred Congregation for Religious and for Secular Institutes. *Instruction on the Renewal of Religious Formation*. 1969.

———. *The Contemplative Dimension of Religious Life*. 1980.

———. *Religious and Human Development*. 1980.

Wernhoff, G., Sarther, K., and McCready, W. *Women in Religious Communities*. Chicago: National Sisters Vocation Conference, 1981.

Fostering Maturity Through Prayer

A PSYCHOSPIRITUAL PEDAGOGY

JOHN CARROLL FUTRELL, S.J., S.T.D.

“Self-fulfillment” and “personal actualization” became clichés during the late 1960s. What these terms referred to (sometimes without their users realizing it) was the fact that human beings grow only through their relationships to the realities that enter their self-awareness. One must freely choose to integrate all these relationships into the core of personal self-identity in order to become more and more whole, rather than progressively more dispersed. There can be no self-fulfillment without a self to fulfill; but the integrating core of selfhood is established within a person only by a deliberate and free commitment to *life-meaning*. By life-meaning I mean the personal identity to be actualized through all the consequent free choices during one’s whole life that faithfully create and authentically express this identity.

The total human development of persons gifted with christian faith involves integrating into one’s growth relationships not only with other persons,

with oneself, and with things, but, above all, with God. Graced confessing that “Jesus is Lord” is the recognition that the central relationship of one’s life around which every other relationship is to be integrated is personal relationship with God. To bring this relationship into self-awareness is to pray. Consequently, persons called to the ministry of leadership or religious formation must be prepared to help the people whom they serve to pray. They need to reflect on how to lead people by means of a pedagogy of prayer. In this article I shall sketch such a pedagogy, beginning with some reflections on the question “what is prayer?”

WHAT CONSTITUTES PRAYER

When we pray we meet God. Perhaps the best description of prayer is that it is a loving personal encounter with God. C. S. Lewis remarked, “Prayer is either a sheer illusion or a personal contact be-

Prayer demands passage from self-centered need to other-centered love

tween embryonic, incomplete persons (ourselves) and the utterly concrete Person." Our problem is to verify this encounter. We must remember that an encounter may take many forms. For instance, the relationship of two perfectly understanding friends is such that they can experience encounter with each other by talking or by being silent or even when physically absent from each other, because they are always in personal communion with each other.

It necessarily takes two to have an encounter. I can reach out to you with all my strength in the hope of personal encounter, but unless you choose to receive me and to give yourself to me on the personal level, we have no true encounter. God always comes to the loving, personal encounter that is prayer. He always comes whether we "feel" him or not. We know that this is true, because he has revealed it to us. We know it if we have the gift of faith, which is the Holy Spirit actuating his presence and power within us enabling us to confess "Jesus is Lord." Thus, we must insist with faith on the fact of God's constant, transcendent, loving presence, even when we "feel" nothing but dryness.

Our own coming to encounter God is the human dimension of prayer. Prayer as a human activity is making ourselves present to the presence of God within us, so that we can recognize his presence in everyone and everything around us. It involves, therefore, all the labor necessary to get ourselves together—body, feelings, imagination, intellect, will, desires, place, time, environment—so that we can truly be present to the presence of the Lord in loving, personal encounter.

Our essential praying, then, is accomplished by the sincere *will* to pray, even in the midst of constant distractions or of total dryness. If we have the sincere will to pray, then, at the bottom of the

heart, deep within our being, there is a loving encounter with God, even though it is not consciously felt at the "top of the head." St. Paul put it perfectly in his Letter to the Romans:

The Spirit too comes to help us in our weakness. For when we cannot choose words in order to pray properly, the Spirit himself expresses our plea in a way that could never be put into words, and God, who knows everything in our hearts, knows perfectly well what he means. (8:26–28)

A basic problem for many people attempting to verify the encounter with God that is prayer is that they begin with an *a priori* idea of "good" prayer: lack of distractions, no dryness, the constant feeling that I am praying well, because I feel consolation. If we begin with a false notion of prayer, we shall find that it is unverifiable in experience. I suggest that the problem here may be that we are, as a matter of fact, seeking God for ourselves rather than for encounter with him. Instead of endeavoring to welcome his coming in surrender to him as our personal God, we are trying to turn him into an object: a *thing* we can acquire to fulfill a felt need. However, prayer is a loving, personal encounter with God; therefore, it must include openness, listening, welcome. Prayer demands passage from self-centered need to other-centered love.

PROGRESS IN PRAYER

This passage from need to love in prayer is illuminated by reflection upon the Freudian theory of growth into human maturity as being the movement from need to desire.* As infants we all begin as quivering bundles of needs. We relate to all the realities that come into our awareness—and notably to our mothers—as objects there to satisfy our needs. By need I mean a seeking of self-satisfaction through the absorption of the other into myself. The Freudian body imagery is very revealing, since need means self-affirmation only in my own bodily presence, which annihilates all that is not myself by consuming it bodily. As long as I am operating fundamentally from my needs, I affirm *myself* only as an object: a needy, body-*thing*, just as I affirm the existence of others only as objects to satisfy my needs. Freud shows that it is in passing from need to desire that we come to human maturity. In his terminology, when I *desire* another person, I affirm the reality of the existence of the other as a *subject*: as a free, mysterious person, inalienable and always beyond adequate representation in concept or image. Now, it is through the experience of needing what we lack that we gradually move into the passage from need to desire. Desire makes us recognize what is not ourselves and affirm its free otherness. It is only in this affirmation of the other as person

*For this insight I am indebted to Jesuit psychoanalyst Dr. Denis Vasse of Lyons, France.

that we realize ourselves as persons: as free subjects open to personal relationships with others. When we pass from need to desire, we can say, "It is now for the first time that I truly experience myself as a person; for it is really only in your presence that I am."

Applying the Freudian model to prayer, it is clear that in its initial stages prayer would reflect as in a mirror the emptiness of our need for God. Through the experience of this need, we shall pass gradually from it to the desire for God in his radical and infinite otherness. Even on the human level, to desire the other inasmuch as the other is infinitely different from me is the greatest love. "I love you" includes "You exist!" To love someone is to will that person's presence as irreducible to me. In the recognition of the radical otherness of the beloved, I always recognize an absence in his or her very presence.

Thus, desire—love—is never a static, finished thing. It is a dynamic, ongoing life, because of this fascinating and wonderful presence-in-absence, so that even a moment of intense and intimate personal union opens on a new frontier, a beckoning from beyond toward ever deeper union. Another person is finally an unfathomable secret. I cannot know this secret through thought or images or even bodily union. I can know another person only through love. Psychoanalyst Erich Fromm once pointed out during a lecture:

In love I know you, I know myself . . . and I 'know' nothing. I know in the only way in which knowledge of that which is alive is possible for human persons—by the experience of union, not by any knowledge our thought can give. The only way to full knowledge lies in the experience of love. This experience transcends thought; it transcends words. Thus, if I can have no full knowledge of God in thought, if theology is at best negative, the positive knowledge of God can be achieved only in the act of union with God.

EXPERIENCING GOD IN PRAYER

In prayer, then, we know God by loving him, by welcoming his gift of himself to us in the loving experience of his presence-in-absence. Even the highest mystical life is experience of God's presence-in-absence. Prayer always remains desire, opening ever more widely toward ever fuller union, as St. Teresa of Avila and St. John of the Cross powerfully attest. Spiritual writer René Voillaume insists that the more closely we approach God in prayer the less satisfied we become with ourselves. This lack of satisfaction is a part of prayer, a proof of unfulfilled desire, which can only grow with growth of love. Far from satisfying thirst for God, prayer increases it. Teilhard de Chardin, in *The Divine Milieu*, wrote:

God does not offer himself to our finite beings as a thing all complete and ready to be embraced. For

he is eternal discovery and eternal growth. The more we think we understand him, the more he reveals himself as otherwise. The more we think we hold him, the further he withdraws, drawing us into the depths of himself. The nearer we approach him, the more he increases, in one and the same movement, his attraction over our powers and the receptivity of our powers to his divine attraction.

St. Thomas Aquinas similarly stated, "By prayer we render ourselves capable of receiving." St. Gregory of Nyssa observed that the more one makes progress, the more one discovers that God infinitely transcends all that one can ever know of him. He wrote, "To find God is to seek him without end." Thomas Merton noted that "Progress in prayer is a continual burning of bridges behind us."

Prayer, then, is basically faith, openness, listening, welcome, and surrender. It is not through speculation or through study of theories of prayer or of love of God that we learn to pray and to love him, but only through the exercise of prayer and of love. We must sweep away all preconceptions and simply listen to God. Jesus told us in a parable what our attitude should be when we pray: we should be the good soil that receives and nurtures the seed planted within it by the Divine Sower, accepting the Word with profound faith. Just as we find Christ in the Eucharist under the appearances of bread and wine, so we must seek the reality of encounter with God under the words and gestures of our prayer. The soil where the Word is sown is the heart, the center of our person. If we do not enter here, our prayer is marked by boredom, routine, and falsehood. We must enter into the heart, where God is seeking us in spirit and in truth. All of our authentic prayer begins in the heart, in the activity of the Holy Spirit within us.

PRAYER POSSIBLY PAINFUL

We have inherited nearly two thousand years of reflected-upon experience of Christian praying. The great masters of prayer have always seen as true prayer the "interior understanding and relish," which is born of the illumination of our spirit by the Holy Spirit. But this profound relish or unction can be very dry. Thus, our prayer might often be quite simple: just a period of repeating the same thing to God over and over, until it becomes embodied in our lives. Prayer can be a torment until we truly are transformed into what we are saying. Christians who really pray have always known that, as Jesus taught, "by their fruits you shall know them." The criterion of good prayer is not sensible consolation, but continual growth in living a more loving life resulting from interior understanding and relish that can be given through very arid prayer. In a prayer where we seem lost in our own incapacity, weighed down with distractions and able to renew our presence to God only by a

PRAYER AS AN ENCOUNTER

INVOLVES

BODY

FEELINGS

IMAGINATION

INTELLECT

WILL

DESIRE

PLACE

TIME

ENVIRONMENT

IN ORDER
TO BE PRESENT
TO THE LORD
WHO IS
PRESENT

WITHIN EVERYONE

WITHIN US

WITHIN EVERYTHING

few prayerful words, it can happen that there is formed in us by the Holy Spirit at the bottom of the heart a desire, an interior relish, that is finally experienced as a *power*: strength to serve God and our neighbor with our whole being no matter what the cost.

Thomas Merton's teaching on prayer emphasizes that the Holy Spirit is seeking us in our hearts where we come to find ourselves. It is difficult to enter into the silence of our hearts, the place where no one else can enter, where we must put off our masks and no longer hide. This is where God asks us, "Give me your heart, your very self." There we allow God to judge us, he who calls us to a full life. There we learn to be at home with him, beyond our emotions and intellectual life. We learn to over-

come our fear of what is there and our temptation to go back to what is familiar. God is at home where I am truly myself.

ATTITUDE OF SURRENDER

The good that one seeks through prayer is not the self-satisfaction of a "successful" prayer, according to one's own idea of this, but the formation of a basic existential attitude of total surrender to God in every detail of one's daily life. God gives this gift through the more or less active cooperation of our effort to pray. This is the pearl of great price always to be sought in prayer. It is this that transforms us in Christ and prepares us always to say *yes* to the Word of God calling us at every moment of our daily

lives. A life of ongoing prayer will draw us deeper and deeper into the presence of God, until we shall experience it in situations that do not immediately suggest his presence. Then we are praying always, even though the focus of our conscious attention is elsewhere. This is what the masters of prayer mean by "finding God in all things."

God is always calling us, speaking to us in all the concrete events of our daily lives. His Word comes to us in every real situation we face: in our work, in our play, in the people we meet, in all our duties. Each of these situations contains the Word of God inviting us to welcome him here and now, to encounter him by responding to this challenge to live the christian life perfectly in this situation. We encounter God at all times by hearing his actual Word to us here and now, responding to the Word, and finding God there. If we understand prayer this way, there are never places where prayer is impossible. Perhaps we need to change our way of understanding prayer. It has been well said that there are no part-time contemplatives or part-time christians or part-time human beings. Once we confess that "Jesus is Lord," no single moment of our lives is outside this relationship.

FINDING SELF IS FINDING GOD

The truth of the matter, then, is that one *lives* prayer at all times, whether formally praying or not. Everything depends upon a person's basic, existential self-orientation, the integrating core of personal identity: what am I really, profoundly seeking at all times during my life? What is the fundamental operational orientation of my self? What is the treasure that my heart goes to? My orientation may be to other people, to egoism, to pleasure, to popular success; or it may be to God. Whatever it is, this attitude pervades all my ac-

There are no part-time contemplatives or part-time christians or part-time human beings

tions, rules my individual choices and my spontaneous actions and reactions, and constructs my world, without, by any means, my being conscious of it all the time. Thus, if my basic existential orientation is to God, I am *praying always*, always having a loving personal encounter with God. Thomas Merton summed it up perfectly: "If I find God, I will find myself, and if I find my true self, I will find God. And the only one who can teach me to find God is God himself. So, pray for your own discovery."

Editor's note: Father Futrell's pedagogy of prayer will be explored more extensively in an interview to be published in a forthcoming issue of HUMAN DEVELOPMENT.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION (Required by 39 U.S.C. 3685)

1. Title of publication: HUMAN DEVELOPMENT
Publication No. 571-750
2. Date of Filing: 9-28-82
3. Frequency of issue: Quarterly
- 3A. No. of Issues published annually: 4
- 3B. Annual subscription price: \$18
4. Complete mailing address of known office of publication: Jesuit Educational Center for Human Development, 53 Park Place, New York, NY 10007
5. Complete mailing address of the headquarters of general business offices of the publishers: Le Jacq Publishing Inc., 53 Park Place, New York, NY 10007
6. Names and addresses of publisher and editor: Publisher: Louis F. Le Jacq, Le Jacq Publishing Inc., 53 Park Place, New York, NY 10007; Editor: James J. Gill, S.J., M.D., Jesuit

- Educational Center for Human Development, 53 Park Place, New York, NY 10007
7. Owner: Jesuit Educational Center for Human Development, 53 Park Place, New York, NY 10007
8. Known bondholders, mortgagees, other security holders owning or holding 1% or more of total amount of bonds, mortgages, or other securities: None
9. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes has not changed in the preceding 12 months.
10. Extent and nature of circulation:
Average number of copies each issue during preceding 12 months, and of actual number of copies of single issue published nearest to filing date, respectively, are as follows:
A. Total no. of copies printed (net press run) 9872-9574

- B. Paid circulation
 1. Sales through dealers and carriers, street vendors and counter sales—366-374
 2. Mail subscriptions—7686-8276
 - C. Total paid circulation (sum of 10B1 and 10B2) 8052-8650
 - D. Free distribution by mail carrier or other means—177-185
 - E. Total distribution (sum of C and D) 8229-8835
 - F. Copies not distributed
 1. Office use, left over, unaccounted, spoiled after printing 1643-739
 2. Returns from news agents—none
 - G. Total sum of E, F1, and 2 should equal net press run shown in A 9872-9574
- I certify that the statements made by me above are correct and complete.
(signed) Anthony P. Battiatto, Vice President

CONSOLATION, DESOLATION, AND SPIRITUAL GROWTH

GEORGE McCAULEY, S.J., D.Sc.Rel

In these days of spiritual renewal many suggestions are offered for gaining new experience, insight, and personal relation to the gospel. The *Spiritual Exercises* of Ignatius of Loyola offer an approach noteworthy because of their basic premise that authentic spiritual growth must take into account and deal with the way individuals actually feel and think when they are affected by the gospel. For Ignatius, actual personal experience is the starting point for genuine spiritual growth. This article addresses how the *Exercises* evoke the experiential dimension of the person growing in faith through the gospel. It specifically explores the experience of consolation and desolation as means of assessing and facilitating spiritual growth.

Ignatius was concerned with helping people respond to the gospel with faith, and his language for this response was "seeking and finding the will of

God." Behind this reply he saw a complex process at work. In that process many interferences, called by Ignatius "disorders," prevented the response from being truly faith-full. The *Exercises* are concerned with these interferences in the process of faith. Specifically, the *Exercises* deal with occasions when a person's thoughts, feelings, images, memories, behaviors, desires, or determinisms throw the proper action of faith off center.

Ignatius devised a practical method of moving beyond theory to application in assessing when faith is functioning properly. Using this method, people learn to uncover disorders in their person impeding the operation of faith in their response to the gospel. These disorders can be spotted only by observing the total person in full operation—believing, thinking, feeling, remembering, desiring, willing. Ignatius realized that looking at actual

feelings and deeper thoughts could be a painful process, so his *Exercises* require an atmosphere of support and sharing with a director.

ALL HUMAN FACULTIES ENGAGED

The total person performing in the *Exercises* gets a vigorous workout in all his or her capacities, including memory, intellect, will, desire, attention, concentration, posture, awareness of environment, touch, smell, hearing, taste, feelings, and so on. The prayer also focuses on the great mysteries of christian life: the call of creation, the reality of personal and social sin, and the incarnation and work of Christ and his passion, death, and resurrection. The authentic faith-functioning of the person is distilled by this setting in motion of the total person.

The person's capacities are sharply engaged in the *Exercises* because of the way the christian mysteries are displayed. Ignatius' presentation of the mysteries is not a straightforward account; it contains contrasts, reversals, selectivity, crescendoes, and surprises. The *Exercises* focus on areas that normally escape explicit spiritual awareness, including whole populations, preternatural powers, animal life, nature phenomena, the feminine, ancient cultures, power, and dependence, all swirling about the person of Christ, who in turn is seen in his most jarring traits of poverty, lowliness, and disgrace. Throughout, the *Exercises* juxtapose rational issues like the purpose of creation with emotional issues like guilt and hell. And the *Exercises* urge relentless prayer no matter what the topic, no matter what mood the topic underscores.

Ignatius does not presume to dictate the measure of an individual's gift of faith. He displays the mysteries with an eye to exercising the person being directed and not simply to suggest what "good" believers should believe and do. His method is heuristic, not catechetical. His diagnosis, although based on a general view of health, is practical and tailored to the individual.

IGNATIUS' PRESENTATION OF GOD

But Ignatius is not without his own presuppositions and convictions about God. These are inevitably imbedded in his text, though it is not always clear whether the text describes the content of his views about God or whether it describes God the way it does as part of the process Ignatius suggests. Is God just waiting to have everyone make offerings of greater value and importance (n. 97) and is disappointed when they don't? Is Ignatius implying that the only real way to follow Christ is in the second state of life, that of evangelical perfection (n. 135)? Is he arguing that poverty and reproaches are so very much the best diet for everyone, that everyone is probably called to them? Is he assuming that a perfectly equipoised state of detach-

A potential clash exists between the retreatant's kind of God, the director's kind of God, and Ignatius' kind of God

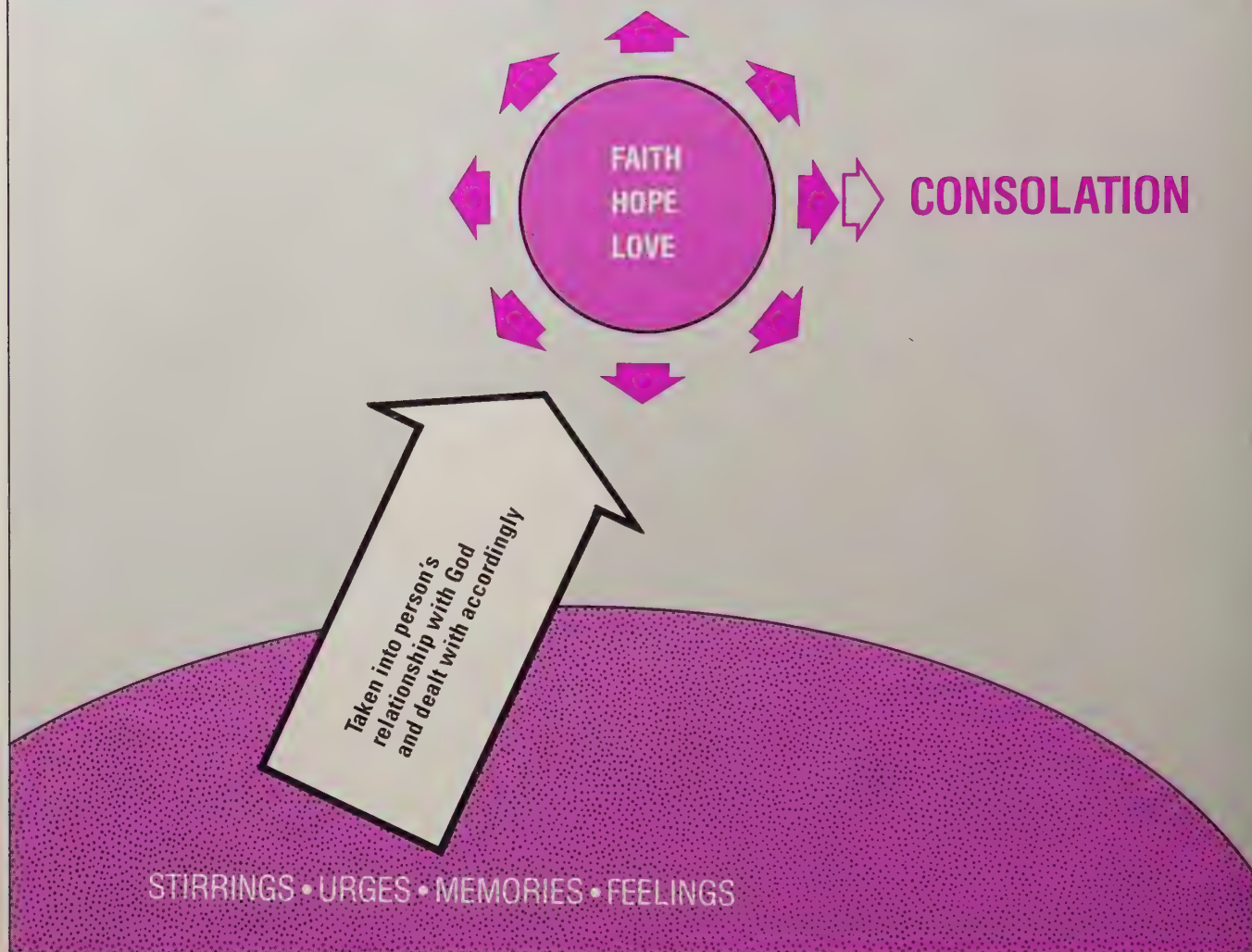
ment (= attachment to God) is the only honest alternative for individuals (nn. 23, 155)?

Ignatius' magnificent picture of God in the Fourth Week of the *Exercises* (nn. 234–237) may reflect his truest sentiments, but along the way God could appear as the demanding, unsettling, relentless, unsatisfiable pedagogue, fixed in one version of things. Or God could appear the cynical realist, sympathetically aware of the fragile, sinful nature of people and therefore coaxing them into an exaggerated enthusiasm and bravado to compensate for their real condition. God could appear enigmatic and withholding as well.

Ignatius is not taking responsibility for who and what God is in God's own self; he is using a technique to help people discover what God is for them. His language about God and the implications of his imagery of God are dictated in the end by this practical aim. Ignatius realizes that people have to correct their fantasies about God that are filled with ambivalence and horror in order to arrive at more serene and solid realizations about him. The text invites these fantasies as much as it helps to dispel them.

A potential clash exists between the retreatant's kind of God, the director's kind of God, and Ignatius' kind of God. This potential confusion is probably the point behind Ignatius' urging openness and flexibility about statements made in the course of the *Exercises*. Ignatius involves people in experiencing the deep feelings they have about their various selves and their relationships in the world. The acquisitive self is challenged on the issue of having or owning. The narcissistic self has its attention wrenched elsewhere. The paraded self

IGNATIUS' IDEA OF CONSOLATION



is asked to explore the true basis of repute and honor. The dominating self is invited to fathom its own urge to power. The competent self has to answer for the direction and utility of its achievements. The incomplete self has to wonder why it is not God. In this emotional melee, the person, with the aid of the director, keeps content statements about God free from various projections that occur in the process of dealing with God.

CONSOLATION AND DESOLATION

In prayer, as images, feelings, ideas, and moral judgments pour forth, as ennui replaces enthusiasm, as forgotten themes recur, as dismay alternates with calm, Ignatius examines these experi-

ences and impressions to determine whether they result in consolation or desolation.

In consolation the person moves toward God with a certain congruity of thought and feeling. It gives the person a sense of having resources rather than being empty-handed, and it makes the person ready, in his or her choices, for the long haul. Consolation lets the person maintain the images of former, better selves when afflicted by opposing sentiments or thoughts. It leaves the individual articulate and communicative rather than silent.

Desolation is a disorientation toward God. It is a sequential preoccupation with this, that, and the other thing. It leaves the person with a sense of being without resources. In desolation, persons are fickle in their choices, fixed in their self-image, and

IGNATIUS' VIEW OF SPIRITUAL DESOLATION

CONTEMPLATING OR
MEDITATING THE
GOSPEL OF CHRIST

INTERFERING "DISORDERS"

Thoughts • Feelings • Images • Memories
Pleasures • Desires • Determinations

RESPONSE
TO THE GOSPEL
WITH FAITH
(SEEKING AND FINDING
THE WILL OF GOD)

EXPERIENCE OF DESOLATION
(Proper Action of Faith Is Prevented)

dominated, secretive, and painfully vulnerable in one obvious aspect or another.

In one place Ignatius says, "I call consolation any increase of faith, hope, and charity" (n. 36), but this is a misleading shorthand to describe the end result rather than what leads up to it. In terms of what properly occurs, consolation is better described as a form of work. It occurs when people are engaged in integrating actual thoughts and feelings into the specifically spiritual relation they have with God. A person may be dealing with pious stirrings, saintly urges, foul desires, harsh memories, and languid feelings. For consolation, all such activities and sentiments are taken into the person's relationship with God and dealt with accordingly. Desolation is not the absence of faith. It is a sign that thoughts,

feelings, and actions of the total person still must be worked into the central relationship with God and confronted there.

Ignatius developed ways of recognizing the presence of consolation and desolation. He noticed consolation occurred in a person whose behavior was out of tune with christian standards and who was not particularly concerned about the discrepancy when sharp, self-accusatory thoughts were combined with negative, unpleasant feelings. In this case, a person is almost forced to actively address the source of his or her discontent. The person's actual thoughts and feelings are the starting point for potential movement toward God and could be looked upon as a resource for such movement.

Desolation, Ignatius observed, occurred when a

Spiritual growth is promised precisely where we can capitalize on the experience we already have in other relationships

person combined subdued rational activity and vague, non-accusatory self-judgments with positive feelings full of sensuous, attractive images. Such a combination supplies no particularly pressing grounds for the person to turn further toward God. The person's actual thoughts and feelings do not suggest the need for further work.

The above constellations of thought and feeling describe Ignatius' Rules for the Discernment of Spirits. They are applicable within the First Week of the *Exercises*, since they pertain to the person whose life is out of tune with received christian standards.

Different roles and different constellations of thought and feeling are envisioned in the Second Week of the *Exercises*, where Ignatius is dealing with a person whose general striving is already toward God. For such a person, consolation is indicated when restrained, straightforward thoughts about oneself are combined with positive feelings and friendly images or when an engagement with a range of diverse feelings can be comfortably sustained. This is a circumstance that allows the work of integrating an experience of the total person into the relationship with God. Desolation in the same person is signalled by overcharged, accusatory, and self-defeating thinking, combined with unpleasant feelings of dissatisfaction and futility, of being nibbled at emotionally in an exhausting fashion. Such a constellation of thought and feeling saps the person's energies, creates a kind of preoccupation, and

hampers the work of integrating parts of the person into the basic relationship with God.

AMPLE TIME REQUIRED

Ignatius' method of discernment takes time. It presupposes that false starts, windings, developments, shifts, and changes are constantly occurring. Exercising ourselves in prayer triggers subtle alternations and mixtures of consolation and desolation. We might make a consoling discovery that God does not sting and scald us, then put pressure on God to keep things peaceful and uncomplicated in our lives. We might be comforted by realizing we don't need personal omnipotence to relate to God and then might try to borrow on God's omnipotence in greedy ways.

By giving the matter the gift of time, all the issues of consolation and desolation surface. Consolation is seen more as a moving, laboring, inhabiting force marked by such qualities as peace, joy, benignity, patience, and kindness to others. It manifests itself in behavior because peaceful behavior would be unlikely if we were not in fact integrating various aspects of ourselves into our fundamental relationship with God.

Discernment is not a mystifying and arcane process. Ignatius' fidelity to how people actually think and feel about the gospel is genial in its simplicity. Many instances of consolation and desolation arise in ordinary relationships with our family, friends, and jobs. We know what it is to keep part of ourselves back, to hide other parts, to defend others falsely. We know when we are refusing to credit others with the love they bear us. We know when we are caught in fantasies about their power or when we are exalting them for our own purposes. We know what it is to long for integrity in our relationships without being willing to pay the price. We know when our decisions are selfish and when our achievements are other people's gift to us. But we do not always consciously recognize what we know.

The *Exercises* encourage conscious recognition of consolation and desolation. Spiritual growth is promised precisely where we can capitalize on the experience we already have in other relationships, because our habits and tendencies in these relationships are carried over into our relationship with God. Our familiar personal patterns of thinking and feeling will always be challenged by the gospel and the *Exercises*, but through both we learn that God addresses us in a language that starts with our actual condition, our actual experience, and our actual hearts.

Book Reviews

The Fate of the Earth, by Jonathan Schell.
New York: Avon, 1982. 244 pp. \$2.50.

The Fate of the Earth is unique among books addressing the problem of the possibility of nuclear war, if for no other reason than that it has been recommended by such diverse sources as James Kilpatrick, James Reston, The Christian Science Monitor, and John Cardinal Krol. But its uniqueness also lies in its comprehensiveness, clarity, precision, and style.

The nuclear arms race is not only a political issue; it is *the* moral issue of our times. The awareness among American Catholics of the moral implications of the nuclear buildup has grown to such proportions in the last several years that some observers suggest this is the most historic change in the U.S. Catholic church in all of its history.

Schell's insightful and readable presentation makes it easy, and therefore frightening, to realize that

1. The U.S. and the U.S.S.R. have the equivalent of one million Hiroshima bombs in their combined arsenals—or the equivalent of four tons of TNT for every man, woman, and child on the planet. "Targetors would run out of targets and victims long before they ran out of bombs." In its immediate and long-term effects, an all-out nuclear war would mean total human extinction.

2. A "limited" or "winnable" nuclear war between the superpowers is incomprehensible as a possibility. Civil defense is a useless, even insidious concept.

3. There is presently a relative balance of nuclear strength between the U.S. and the U.S.S.R. The notion that the U.S. is behind in nuclear strength is not supported by known facts. Neither nation can prevent an attack nor save itself from

attack. Each can only deter the other or revenge a first attack. Strict nuclear equality makes no sense when each nation has the power to destroy the other, seven to ten times over.

4. The invocation of "God's will" to solve the nuclear dilemma, as some christian fundamentalists suggest, is an arrogant evasion of the God-given responsibility to "be fertile and multiply: fill the earth and tend it."

What is the solution to the arms race? Many believe that the most acceptable method at this time is to press for a bilateral and verifiable freeze on nuclear weapons, then for reductions and a political solution. Schell goes beyond this by claiming that once the capacity to develop nuclear weapons is possessed, a country will keep building them in the future as long as nations are prone to protect themselves as sovereign states. What is really needed is not only the elimination of nuclear weapons but the elimination of "sovereign state" from the political arrangement of world affairs. It is simply not worth risking the fate of the earth to national interests.

Each of the superpowers finds itself in a terrible dilemma. The building of weapons has traditionally supplied security to the nation, since conventional weapons could be used to deter, or failing that, to fight and defeat an enemy. But the dilemma today is that the building of nuclear weapons does not give security, since these weapons cannot be used to fight and defeat an enemy. They can only be used to deter. No one will win an all-out nuclear war. Nuclear weapons have made an all-out nuclear war obsolete.

Further, the building of nuclear weapons (even for the sake of deterrence) can lead closer to nuclear war either by increasing the possibility of war through an accident, either human or computer (in the last several years, the U.S. forces have twice been on maximum alert to respond to a Soviet "attack" that had been created by a computer mis-

take), or by raising fear in the enemy that the new weapons are actually first-strike weapons, and therefore that to prevent such a strike they must themselves attack first. "He, thinking I was about to kill him in self-defence, was about to kill me in self-defence, so I had to kill him in self-defence."

The heart of the dilemma is based on the realization that the notion of deterrence is an intellectual and therefore a moral paradox. We threaten total extinction to assure national survival. Do we really will total extinction or do we will national survival? We cannot will contraries, which is what deterrence amounts to.

The U.S. does not trust the Russians, and vice versa. That is the bottom line; and since trust is impossible, only threats and deterrence will work. From this reality there may be a way out. That is to try to develop a relationship between the superpowers in which trust is largely irrelevant. This could be done if the ground rules on which the relationship were based were enforced by a third party that was trusted by both of the superpowers. In this case we would have a situation comparable to sporting events. The competing athletes do not make trust between them a relevant issue; rather, they trust the rules of the game and trust that they will be enforced by a third party.

Thus, there would be a need to eliminate the notion and reality of "sovereign state." No state would be sovereign, but each would be accountable to an overall political arrangement. To arrive at this would be nothing short of the reinvention of politics, Schell suggests, since we have yet to experience what this arrangement might be like. In this way he challenges us to "reinvent the world." And since humans designed the world of politics in the first place, it can be reinvented. Given the present crisis, it is not a question of can this be done, but how can we begin. Survival of God's world and ours is clearly at stake.

Ironically, fear of human extinction, rather than love of God and neighbor, may finally move the U.S. and the U.S.S.R. to more international neighborliness. But at this stage we cannot quibble. Anyone who has read *The Fate of the Earth* will agree.

—Joseph F. Schmidt, F.S.C.

The Work Trap: Solving the Riddle of Work and Leisure, by Martin C. Helldorfer. Winona: Saint Mary's Press, 1981. 84 pp. \$5.95.

Brother Martin Helldorfer, F.S.C., writes that *The Work Trap* is about "the value of human presence," as well as the dignity of human work. It is about

these and much more. His book explores a very personal process that invites each reader into a reflective journey, one that involves recognizing the possibility of moving from a self as mere worker to a "worker-self" uniquely called forth by God. The process moves one from a posture of being entrapped by mere activity to that of thoughtful presence in which one can be truly at home with oneself in a world where all life—including one's work—can be sacred and sacralizing.

Through reflections drawn from everyday human experience, the author quickly establishes the "work trap" that is so evident in much contemporary living and working. Life can become anonymous, full of uneasiness, thwarted expectations, disappointments, and fatigue. There is an affective homelessness and restlessness in certain styles of life that Helldorfer confirms by examples drawn from the "Type A" personality characteristics described in Friedman and Rosenman's book on work fixation and stress *Type A Behavior and Your Heart*.

Where does the work fixation begin? Helldorfer demonstrates how from earliest life experiences the seeds of feelings associated with success or failure or with valuing and ambition are being sown. Feelings associated with being acceptable or having "real" personal value are fundamental. Popular myths about "oughts" and "shoulds" can lead to debilitating demands at the expense of genuine human needs. The tyrannical power of unfulfilled human needs may so take an upper hand that it eventually yields only a burnt-out adult. For such persons, leisure is impossible. Leisure takes time, space, place, and commitment. But because of hidden compulsions to produce and demonstrate, one may easily substitute for the satisfaction that leisure can afford more immediate, tangible results. This substitution may take the form of listening to only one aspect of reality. Thus, anything apart from work, for example, may simply escape one's awareness and appreciation. The real sense of enjoyment and appreciation may be lost, whatever the task at hand.

What does one do about work fixation? The author suggests that a step away from the encroachments of work fixation is taken through attentiveness—attentiveness to words, to the effects of words, to one's styles of response; attentiveness to the place where one truly lives and can live fully; attentiveness to the use of time and to the balance of activities in time; attentiveness to the disciplines of leisure that are so basic to being human and integrated.

In his final chapter, Helldorfer speaks to primordial attentiveness of a spiritual, religious, and graced self that is empowered to awaken every level of life. This is the capacity to live in the presence of God. It is a precious—and yet precarious—power in us all. The capacity to live in God's presence can be dissipated and destroyed by the way one chooses to live. Here is the ultimate challenge of the book:

"In a profound way, we are responsible for ourselves. Only we can live our lives and die our deaths. No one can do either for us. . . . To the extent we forfeit that responsibility, we relinquish being human."

This book is strongly recommended for all readers, lay and religious alike. It surely responds to a desire to understand the riddle of work and leisure in everyone's life. It also contains a valuable bibliography, carefully annotated by the author, that can expand even further one's understanding of and commitment to the value of human presence in leisure.

—M. Rose Clarisse Gadoury, S.S.A.

The Religious Experience: A Social-Psychological Perspective, by C. Daniel Batson and W. Larry Ventis. New York: Oxford University Press, 1982. 356 pp. \$11.95.

The past twenty years have witnessed major changes in forms of religious practice. The changes range from the extensive efforts of Roman Catholics to renew their worship and governance, to the rise of fundamentalist faiths, the proliferation of cults, and the uses of psychedelic drugs to induce religious experience. Whatever may be the significance and value of these various approaches to the spiritual, the need to study them all with some scientific approach is obvious. C. Daniel Batson, professor of psychology at the University of Kansas, and W. Larry Ventis, associate professor of psychology at the College of William and Mary and a practicing clinical psychologist, offer a carefully articulated study of religious experience from the perspective of social psychology along with an expanded structure for research in the field of religious motivation and behavior.

This is a seriously professional and, at times, technical book; it is also quite readable, however, and introduces readers into a fascinating and significant theoretical reflection that has vast practical implications.

Following the model of William James, they study religion employing a methodology that is phenomenologic in its interest in the centrality of reli-

gious experience to life but empirical in its use of observations for the confirmation of theories. The authors develop a social psychology of religion that neither criticizes nor praises religious experience but views it as both a response and contributor to the individual's personal and social experience.

Functionally defining religion as the individual's efforts to grapple with the existential questions of life's purpose, personal relationships, death, and personal shortcomings (thereby including people without a belief in a personally involved God), Batson and Ventis encompass both traditional and nontraditional religious experiences. In that respect, their deinstitutionalized definition of religion resembles James Fowler's definition of faith as relational, focusing on religion as experienced by individuals. The inclusion of social service as a potentially religious experience is especially relevant to the social consciousness evident in today's churches and in documents such as the Vatican II document *Constitution on the Church (Lumen Gentium)* and ecclesiologies such as Avery Dulles' *Models of the Church*.

Expanding on Gordon Allport's two-dimensional analysis of the *extrinsic* and *intrinsic* ways of being religious, Batson and Ventis add a *quest* dimension. Quest involves an open-ended, critical struggle with the existential questions of life. Curiously enough, their investigations found seminarians, for example, more quest oriented than religiously-minded college students. This provides a plausible explanation for difficulties that young ministers, priests, and rabbis sometimes encounter and suggests that seminaries may be attracting prospective pastors with faith experiences quite different from the people whom they wish to serve.

In brief, Batson and Ventis offer a truly professional and highly readable approach to the psychological study of religious experience. They present an overview of efforts to study religious experience with the methods of social psychology while making their own significant contributions to the field. This book is recommended to religious groups and schools developing methods of investigating the influence of field work and retreats. Also, the intrinsic, extrinsic, and quest ways of being religious offer church-related schools formulating educational objectives, and religious communities developing formation programs, a comprehensive structure for their research and development.

—Joseph J. Hayden, S.J.

New Books of Interest to Readers of **HUMAN DEVELOPMENT**

53 PARK PLACE • NEW YORK • NEW YORK 10007

SOCIAL JUSTICE MINISTRY: FOUNDATIONS AND CONCERNS

Paul Steidl-Meier, S.J.

Focusing on human development in social terms, Fr. Steidl-Meier explains in a clear style the role of the church and the individual in social justice ministry in and to the world.

In the first part of the book he probes the foundations of social justice ministry in terms of theological ethics and social science analysis.

The role of spirituality is emphasized, because effectiveness in social ministry involves a radical conversion and a compassion that only the Spirit can successfully enkindle, sustain, and fashion into personal and community growth.

The second part of the book examines church teaching in the main areas of ministerial concern today—civil authority, the market system, culture, the family and poverty—and emphasizes the dynamics of social change.

348 pages Softcover \$19.00 Hardcover \$24.00

A Catholic Book Club Selection

TELLERS OF THE WORD

John Navone, S.J., and
Fr. Thomas Cooper

The world's first systematized and holistic presentation of narrative theology or "story." This international, scholarly collaboration is focused on the renewal of fundamental, moral, and ascetical theology.

**ACCLAIMED BY RELIGIOUS LEADERS SPANNING THE
BROAD SPECTRUM OF THEOLOGY**

368 pages Softcover \$14.00 Hardcover \$23.00

TEACHERS, CATHOLIC SCHOOLS, AND FAITH COMMUNITY: A PROGRAM OF SPIRITUALITY

FR. TED WOJCICKI AND
BR. KEVIN CONVEY, F.S.C.

This new book is an excellent resource providing a clear rationale for the religious and spiritual formation of teachers in Catholic schools into a community of faith. The practical, logical "how to" steps necessary in achieving that goal are presented in a positive, forthright manner.

An ideal book for teachers, principals, pastors, members of school boards, and directors of religious education in elementary and secondary schools.

160 pages

Softcover \$14.00

INSIDE CHRISTIAN COMMUNITY

SISTER ROSINE HAMMETT, C.S.C., AND
BROTHER LOUGHLAN SOFIELD, S.T.

Written specifically for men and women religious to help them understand the dynamics and improve the quality of living in local community. The authors focus directly on the problem of how to make community groups function more smoothly. "Only the conviction that we are called by God makes community living reasonable, a value in our lives, and a source of growth for us."

Though the emphasis of this book is on dynamics of community living, the knowledge is equally applicable to the experiences encountered among religious staffs and in parish life.

176 pages

Hardcover \$15.00

THE SPIRITUAL EXERCISES OF ST. IGNATIUS OF LOYOLA: A HANDBOOK FOR DIRECTORS

MARIAN COWAN, C.S.J., AND
JOHN CARROLL FUTRELL, S.J.

Step by step, the handbook clearly defines the practical dynamics inherent in each stage of the exercises. An invaluable resource for those giving and making the directed retreat.

240 pages

Softcover \$10.00 Hardcover \$16.00

NOW AVAILABLE

The hardcover bound volume of **HUMAN DEVELOPMENT, Volume II**, containing all the features that appeared in the four issues published in 1981, including:

THE FUTURE OF RELIGIOUS LIFE • CONTINUING PRIESTLY FORMATION • THE SPIRITUAL DIRECTION RELATIONSHIP • THE DEVELOPMENT OF PERSONS • THE WAY OF US: THREE TAKES • PRESERVING HEALTH IN TURBULENT TIMES • WORLDWIDE JESUIT FORMATION • EXPERIENCING TERMINATION IN COMMUNITY • PERFECTION • REALISTIC COMMUNITY EXPECTATIONS • READINESS FOR RELIGIOUS LIFE • MEENESS AND INNER STRENGTH • THE CHALLENGE OF MINISTRY • ONGOING GROWTH THROUGH INTIMACY • WOMEN'S MIDLIFE MOURNING: THE WAKE OF YOUTH • MIDDLE-AGED RELIGIOUS WITH AGING PARENTS • REGRESSION IN SERVICE OF THE EGO • TYPE A BEHAVIOR IN CHRISTIAN LIFE • ANDROGyny: BEYOND SEX DIFFERENCES • PLURALISM ENRICHING INTERNATIONAL SISTERS • THE DYNAMICS OF RELIGIOUS FORMATION • AN INSIDER'S REFLECTIONS ON RELIGIOUS FORMATION • THE STROKE IN YOUR FUTURE • PROCESS PASTORAL COUNSELING • THE GROUNDS FOR PRIDE • EXPLORING RELATIONAL PRAYER

192 pages

Hardcover \$20.00

The hardcover bound volume of **HUMAN DEVELOPMENT, Volume I**, is also available. Contains all the features that appeared in 1980, including:

SPIRITUAL DIRECTION: IT BEGINS WITH EXPERIENCE • THE STRESSES OF LEADERSHIP • APOSTOLIC HEALTH • A SUPERIOR WHO CARES • RELIGIOUS FORMATION AS IT LOOKS TODAY • BURNOUT • SEX DIFFERENCES AND STEREOTYPES • MANAGING ANGER, HOSTILITY, AND AGGRESSION • DOROTHEOS OF GAZA • LEARNING THROUGH LEADERSHIP • PIECING OUT THE MAP • HOMOSEXUALITY TODAY • INDISPENSABLE SELF-ESTEEM • CONSCIOUSNESS CHANGE • CELIBATE ANXIETY • TOMORROW'S LAY MINISTRY • THE RELIGIOUS ALCOHOLIC • THE POVERTY PARADOX • SPIRITUAL DIRECTION: AN ENCOUNTER WITH GOD • SHAPE OF A DAY

192 pages

Hardcover \$20.00

Help Needed for New Venture

On the other side of this back cover, you will find the announcement of a new service the Jesuit Educational Center for Human Development will soon be offering. Before telling you what part we hope you will be playing to help us accomplish this new venture, let us give you a brief illustration of the way we plan to operate.

Suppose you are a local superior of a community of religious priests. You believe one of the men in your house has become addicted to alcohol. You want to know the name of a clinician or treatment center, within reasonable distance, capable of evaluating his problem and providing, if required, appropriate treatment. You prefer to put him in touch with a professional person or facility that has had successful experience taking care of religious men suffering from alcoholism. You decide to phone the Jesuit Educational Center for Human Development to get the information you need. We receive your call, consult our computerized file, and tell you that Dr. X and the Y Clinic, both within driving distance of you, have been recommended by religious men treated for alcoholism, who consider themselves unquestionably better as a result.

If you would like to help us develop a comprehensive list of proven mental health resources, so that we can offer to you and others the service we intend, won't you take a few minutes to write to us and say: (1) I (or someone in my community) was a patient/counselee of ____ (name of therapist/hospital/clinic, etc.); (2) The general nature of the condition for which treatment was sought was ____ (depression, anxiety, alcoholism, sexual problem, obesity, etc.); (3) The provider of helpful treatment was ____ (a clinical psychologist, nurse clinical specialist, psychiatrist, drug rehabilitation center, etc.); (4) The name of the staff member who helped me (him/her) most is ____ (if care was obtained at a clinic or hospital, etc.); (5) My comments on the quality of care received are as follows: ____ ; (6) The address and phone number of the person/center I am recommending are ____ and ____ .

In short, we are anxious to receive hundreds of responses from persons who can tell us who has been helpful to them, for what, and where. The list we will compile and keep available for you and others will be only as complete as the degree of generosity our readers show by sharing their beneficial experiences with people who will be in urgent need of reliable information.

Please, no matter where in the world you are as you read this page, take a few minutes (and invite persons near you, too) to complete the six short statements above. The chance for others to regain mental or emotional health, and their ability to function happily and effectively, depends on what you decide to do right now about this request we are making. We are hoping, therefore, to hear from you soon. And if you have some suggestions you think might help us to accomplish this project, please send them to us just as soon as you can conveniently do so.

Very gratefully yours,

John T. Murray, S.J., M.D.
Associate Director, Jesuit Educational
Center for Human Development
P.O. Box 789
Cambridge, Massachusetts 02238

Announcing a New Service

In the Winter 1982 issue of this publication, we stated that the Jesuit Educational Center for Human Development was considering the inauguration of a new service. For several years our Center has been frequently receiving phone calls from all parts of the world, requesting information about mental health care available to clergy or religious persons. Some callers have inquired about possibly helpful psychiatrists or psychologists; others have asked what clinics or hospitals might prove beneficial. We were usually able to suggest a few names, but not always. There were some parts of the United States and many regions in the world where we did not personally know any specific therapists or institutions we could recommend.

Because we were aware that hundreds of excellent clinicians working in treatment centers or in private practice in North America and throughout the world have proved to be of significant help to religious people requiring prompt, competent care, we asked our HUMAN DEVELOPMENT readers to let us know whether they considered it a good idea for us to prepare a computerized list of hospitals, clinics, and programs, along with professional therapists and counselors, that have demonstrated their ability to help clergy or religious with problems related to mental health, alcoholism, sexuality, drug abuse, and so forth. Our proposal was to make the names of these recommended local resources available by phone or letter to anyone desiring access to our list.

We are delighted to report that the response was overwhelming. Letters from everywhere have informed us that the venture sounds "very worthwhile," and is "greatly needed," "an excellent idea," and one that "is long overdue." In view of the very strong encouragement we have received, we have decided to go right to work on the project. But we want to proceed as wisely and efficiently as possible. For that we will need our readers' help again. Inside this back cover is a request for information that we are hoping you will take a few minutes to respond to, in order to help us make this new service an effective and useful one for you and those you care about.

Very gratefully,

James J. Gill, S.J., M.D.
Editor-in-Chief